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T. W. RHYS DAVIDS

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THE BOOK OF THE KINDRED SAYINGS (SAṆYUTTA-NIKĀYA) OR GROUPED SUTTAS

PART III.

TRANSLATED BY

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TRANSLATOR OF
"MANUAL OF A MYSTIC," "THE BUDDHA'S PATH OF VIRTUE," ETC.

EDITED BY

MRS. RHYS DAVIDS, D.Litt., M.A.

"Say on, sayers! sing on, singers!
Delve! mould! pile the words of the earth!
Work on, age after age, nothing is to be lost,
It may have to wait long, but it will certainly come
in use;
When the materials are all prepared and ready, the
architects shall appear!"

WALT WHITMAN.

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EDITORIAL NOTE

Editor's word scarcely seems necessary here, where the present translator has so generously come to aid in continuing this series, and has so ably carried on the work. But he writes urgently that such a word should be forthcoming, so here it is. There are so many points of interest, yet it is better to be brief. Let there be just a word of apology, a word of appreciation, a word of historical suggestion.

In the first place, it is a woeful editor who recommended that the two important words Tathāgata and Āsava be left untranslated in a translation. Only the conviction, after long years, that no English word would adequately serve, brought us both to this decision. As to the first of the two—after all we do not *translate* 'Messiah.' The Commentaries centuries later still offered half a dozen alternate meanings of Tathāgata. And for *āsava* many words have been tried. Critics have criticized these, but have offered nothing better. In *āsava* we have three, more usually four, wrong or dangerous states of character, likened because of their pervasive power over conduct to spreading ferments: sensuality, the lust of life (*i.e.* of rebirth), the obsession of opinion, the mark of ignorance. The pious (early) Buddhist when he used the word was probably aware both of that sinister meaning and of its contents. The English reader would not be aware of those meanings if 'ferments' or other such word were used. Warren used 'depravities,' and some follow him. But depravity means moral turpitude; *āsava does not.* As a choice of evils, it is better that a word be left untranslated, suggesting too little, than that it suggest what was never there. The reader should be able easily, as here, to look up the contents of the term. But it is a favour the translator should ask of him very, very seldom.

In the next place, Mr. Woodward pronounces this volume valuable 'for a study of the doctrine of personality.' This is so, and could hardly be otherwise. Of these thirteen groups

of Kindred Sayings, the first, which is on the question of the Khandhas, the factors of personality—self, body, mental factors—occupies two-thirds of the volume.

But among other features of interest there is one which is to me of greater value than the churches' teaching on the Khandhas bodily and mental. I refer to two little episodes which are placed in the Khandha Suttas, and which had, nevertheless, in my belief, nothing to do *originally* with that doctrine. The episodes are those entitled 'Nakula's father' (p. 1) and 'Tissa' (p. 90). In these we seem to be meeting with the living word of a live man. And so hard is it, amid the mass of these Suttas, whether legendary or of church catechisms, to find a personality and a message that could draw the world after the speaker, as Gotama drew his world, that it were worth while issuing this volume if it were only to show the two episodes and the contrast they offer to the rest of the book—or most of it.

Let the reader compare the former of them with the Sutta of 'the untaught' (the titles are glosses) in Part II, p. 65, of *Kindred Sayings*. There where we might, judging by this third part, have expected to find the Khandhas intruded, we read only of 'what we call heart or mind or awareness'[1] contrasted with just *kāyo* or body, the teaching being that body changes more slowly than mind.

Here, again, he does not plague the sick old man with how many names we can call the incorporeal part of us. He just bids him keep his mind (or heart) healthy, lest the diseased body infect and age it. This was surely the real word of a wise healer, a real helper and saviour of men The comforted man is waylaid by the disciple as he departs, and the Khandha doctrine is fully trotted out. It is typical of a church's more-wording, in the sense of embroidering the founder's word. It is as a way-sign, hinting at how the Suttas came to be compiled as they are. And this was certainly compiled centuries later than Sāriputta, the man who taught like his Master—

That wheel
Doth Sāriputta after my example turn—

[1] *Iti pi cittaṃ iti pi mano iti pi viññāṇaṃ.*

It was compiled by after-men who presumed to improve upon that pregnant advice by an academic category and formulas. So much has been fathered upon Sāriputta!

In the other episode, Tissa, the depressed and weary disciple, a high-born man unused to the simple life and democratic fellowship[1] of the Order, is heartened and toned up and mothered by his kinsman and teacher.

Is it likely that Gotama, knowing, as none but an inspired helper knows, the hearts of men, would submit this poor, possibly bilious, certainly sick-hearted brother to a catechism about the frailties of factors one, two, three, four, five? Gotama was not a marvellous disease-healer like Jesus; he was a will-healer. We seem to see him taking Tissa's hands, and sending into him the magnetic current of his own force of will; we hear him telling the parable of the lorn wayfarer and his guide, bidding him to go on, to go on, this way and that way until the perils were past and the end of the journey was in view. And then the healing is driven in with words like so many electric shocks: 'Courage, Tissa! Cheer up, Tissa! I am here to guide you! I will keep you! I will make you strong!' or words to that effect. Would we had all he really may have said!

Rarely have the Suttas saved from the devouring past so vivid an etching in bare outline as this. A fragment, and with interpolation, it still lives. And in it Gotama lives, the teacher men so loved that they bequeathed their love of him and his love of them to the faith and the devotion of the centuries to come.

These live counsels of how to keep well, of how to walk in the Way to 'the Well,' of how to help the brother so to walk—this is the real *brahmachariya* the teaching originally meant; this it is that the first missioners were sent to carry out; this it is that was to lead to the ending of sorrow. And this it was—according to the canonical legend, the Great Apadāna—which first suggested to Gotama the ideal that lay in the 'going forth,' the *pabbajjā,* from the world to end sorrow:—

[1] *Cf.* Part II, p. 191 *f.*; also a very 'live' Sutta, except the verse (probably just a memorizing device).

'The excellence, namely, of righteous and peaceful conduct, of good and worthy action, of harming none, of compassion to creatures.'[1]

Taking the present volume as a whole, the emphasis of its contents is by no means on this way of ending sorrow. The way to do that would seem to be the entirely monastic one. Namely, mind, resolved into four much overlapping divisions, literally heaps (*khandhā*), and body are to be resolutely held up for inspection, and for the creating of disgust. Thereby the man is liberated from interest in what body does or mind does. So liberated, the seed of rebirth in him withers and he 'knows,' that for him renewed life in body and mind comes no more. This is the burden of Sutta after Sutta.

Who and what is the nature of this scrutinizer of his body and mind is nowhere positively said. But who and what he was *not* is affirmed with much earnestness. And ever there comes into the denials the formula probably annexed from such current opinion as opposed the Brahmin or Vedântist affirmation of what man *is*. This affirmed:—I am Ātman or World-Self; He is I; 'thou art That.' The formula said the contrary. Man was not the Self, *i e.* not God (Ātman or Self is Brahman). If he were, he could not be subject to suffering, to change, to shortcomings in body and mind; he could will his body and mind, that is, his instruments, to be as he would have them be.

In time this original quarrel with the Ātmanist position diverged. In Buddhism it became an irrational denial of the man as man; he was reduced to his instruments, body and mind. The scrutinizer of these became what he scrutinized. 'The baby was emptied out with the bath.' With the rejection of divinity in the self, the self himself, the man, the person, the spirit using mind and body was also rejected. (In Sānkhyā agnosticism the negation came to be of the holding of the 'I' as distinct from the soul or self:—'I' am not, (it is) not mine; not I.[2]

Now when did that later, that total rejection of spirit or self, come to pass in the Buddhist church? We see that the

[1] *Dialogues of the Buddha* ii, p. 22 (*Dīgha* ii, 28, 29).
[2] *Sānkhyā-kārikā*, Sūtra 64: *nâsmi na mama nâhaŋ*.

editors of the Suttas show the elders much exercised about the doctrine. Not only does it seem to some to bring to nought any teaching of future retribution (and thereby of future growth);[1] there is also animated discussion among themselves on the 'I' and the 'self,' notably in the Yamaka, Channa, Ānanda and Khema(ka) Suttas. The last-named has indeed quite a Humian touch about it: "I see that with respect to body and mind 'I am' comes to me, but I do not discern *this* 'I am.'"

And we know, by the long opening series of arguments in the Kathā-vatthu of a later date, and again in the *Questions of King Milinda* of a still later date, what a deal of trouble the Theravāda church had to get triumphantly orthodox on the question, and how long it took them to settle down to the belief, *not* that man's body and mind were not Divine Spirit, *not* that man's self was not body or mind, but that man was just body and mind, *and nothing else*.

But where exactly, with respect to these three stages of dogmatic growth, were they who committed the Suttas to writing? I incline to think they were in sight of the last stage, but they had to set down a *memorized wording belonging to the earlier stages*. There is, in these Suttas, a curious absence of the arguments used in the 'Puggala-kathā' of the Kathā-vatthu. There is no lighting upon the vivid similes of the *Milinda* which Buddhaghosa found very useful. Always there is a falling back on the archaic argument involving the divine attributes without which a 'self' or soul was unthinkable.

I say 'archaic' because, except when elders discuss the subject, the rejection of Ātman or Attā is given so mechanically, as if long ago the wording had been as it were graven on stone and was no longer alive. In one Sutta, and one only, the subject seems to retain life. And perhaps it seemed on that account to conflict with the later teaching and *only a half-suppressed argument survives*. The parable in the 'Not Yours' Sutta, p. 32, can surely only mean that body and mind is to '*us*' as the removable kindling is to the whole wood. *Jetavana is we*, Jetavana is the self, the man.

[1] Below, p. 88=*Majjhima* iii, 19*f*.

But nothing will convince me that we have, in that stereotyped argument about Attā, the very way in which Gotama fed his questioners over and over again. That is indeed unthinkable. He may conceivably in his long ministry have sanctioned his disciples' drawing up a fixed wording here and there. But as a man of originality, of power, of winning charm, he would be simply unable to repeat himself. It is the way of such elect souls to react with fine sensitiveness to every fresh conjuncture calling for speech. It is the way of such elect souls to be welling up and overflowing in creative will now thus and now thus Not his the formula of the Suttas any more than was his the terse cryptic gnome of the Sūtras.

We are not seldom reminded by the learned, that the Suttas are teachings of a popular kind, even when addressed to the Order. Now 'popular' teaching is not given in formulas. It is largely by parable and story, or by the next stage to these in argument—the argument by analogy. And so in this our day, when folk on Sabbath full-moon evenings in Ceylon sit far into the night listening to the 'Teaching,' it is not to formulas about soul and the like, but more often than not to Jātaka stories.

Lastly, when historians of early Buddhism come to write from a really adequate acquaintance with the contents of the Suttas, what will they infer from this:—that, of the Suttas in this volume, numbering roughly 313, about 285 are said to have been delivered at Sāvatthī, and only 28 at other places ?

With these we may compare those in Vol. II. Here we get the same disproportion. About 191 Suttas located at Sāvatthī, 30 elsewhere Roughly, then, Sāvatthī claims seven-eighths of all these discourses and conversations.

This inquiry might be extended to other books in the Sutta Piṭaka, but here there is space and occasion only for a provisional suggestion.

Sāvatthī was the capital, I gather, of Gotama's native country, the kingdom of Kosala His interviews with the King of Kosala, who lived about as long as he did,[1] are recorded

[1] Above, Part I, Ch. 3. In *Majjhima* ii, 118, the *Comy.* states he was in flight, a dethroned king.

as taking place there; or else no specified place is given. It is true that Gotama's last tour did not take in Sāvatthī, but appears to have been made in Magadha and in the Vajjian confederated states, that is to the south and east of Kosala. He passed away as a true Wandering Friar, on tour, without home. Yet the *Kindred Sayings* would seem to lead us to infer that he spent most of his years of teaching at one and the same place. Rājagaha where his church was really started comes second, but is a very bad second. The few Benares Suttas are discourses by disciples, very likely after his death.

There is another inference that may be suggested. Most of the Sāvatthī Suttas have a very condensed opening formula. There is only 'was staying at Sāvatthī,'. . . or . . . 'park.' In Part IV it is often only Sāvatthī *nidānaŋ*. Once the phrase is added:—'Thus it is to be amplified.'

Now it is possible that the Sāvatthī monastery or monasteries became, at least till the rise of the Asokan empire, the centre where a collecting of Suttas was carried on. This work of collecting oral records is referred to in the Vinaya. Rhys Davids has reminded us, in his luminous chapters on 'writing' in *Buddhist India*, that in order to collect a 'Suttanta' from the laity before it was forgotten, the rule forbidding travel in the rains might be suspended. It is also possible that a slight outline, or sermon-text, of each Sutta was committed to writing. Many Suttas reveal a structure of this kind:—'argument' followed by developed exposition, notably in the latter Majjhima Suttas. It was also possible that no record was made at the time of the place whence the Sutta was collected, or where it was originally uttered, or later generations of recorders may have forgotten. It may have been collected from the descendant of the pious layman who remembered it, and he may have been on a journey when he heard it. Anyway, the place was not for him a vital fact.

In this way there would come to be, in the thesaurus at Sāvatthī, quite a number of 'Suttas' or 'Suttantas' lacking the stock beginning of an ear-witness at first hand. They would not begin with the 'Thus have I heard. The Exalted One was once staying,' etc. And if they are just headed 'Sāvatthī'

or *Sāvatthī nidānaŋ*, this may not mean that the Buddha's sojourn at Sāvatthī is to be 'taken as read.' It may only mean: 'Sutta from the Sāvatthī collection' (or series *nidāna*, ? or depository, *nidhānaŋ*). The *ārāme* or *viharati* may be a late interpolation.

And among these are some that are pure formulas or schemata; such are those in the Jhāna Saŋyutta, for instance, in this volume. Here the heading Sāvatthī may merely mean that they were tables, lists drawn up in the monastery schools, void of all missionary interest.

If we now omit all these Suttas headed Sāvatthī only, we find that of those associated with Sāvatthī in the regular Sutta opening 'Thus have I heard, etc.', amount only to eighteen in Part II, and to four in Part III (and to seven in Part IV). This result brings Sāvatthī into line with other places given. In fact, it places Rājagaha, the mother church, slightly ahead.[1]

With the growth of the Asokan hegemony, there would be very possibly a transference of archives, written or human, to Patna; and it may well be that, in preparing the existing materials, however they were preserved, for the important Council there, the classing of the unlocated Suttas under the name of the place where they had been stored up was effected. And when, centuries later, the Suttas, possibly for the first time anywhere, were fully written out in Ceylon, it was a natural thing to assume that 'Sāvatthī,' with or without *nidānaŋ*, meant more than it originally meant.

C. A. F. RHYS DAVIDS.

[1] *Cf.* the similar preponderance of the Jātakas told at Sāvatthī, in L. Feer's Table (No. VI. in Rhys Davids's *Buddhist Birth-Stories*, new ed., Broadway Translation Series, 1925).

NOTE.—*Attā*, in the archaic formula (discussed above, p. viii *f*), is once or twice rendered by Self, not self. I had suggested this way. The formula reflects, I repeat, not the later non-ego of the Sāsana so much as the old opposition to Brahminist theism. Indeed, had Upanishad translators rendered Âtman by God or Brahman, not by Self, they might have produced a truer impression. The translator preferred 'self,' but in the text a few of the capitals, like lonely pillars, survive. Thus the reader can get it both ways and criticize the better

TRANSLATOR'S PREFACE

THOSE who study Buddha-dhamma and have read the first two volumes of this series will have appreciated the valuable introductions from the pen of Mrs. Rhys Davids. Certainly I know of no other Pāli scholar who combines so well a wide knowledge of Dhamma with the fruits of a literary and philosophical training—qualities which enable her at once to put her finger on points which are to be weighed and considered in reading a collection of doctrinal sayings such as this. Thus, in undertaking a translation of this third volume of *Kindred Sayings*, I stipulated that she should write another introduction (which, at the time of writing this, I have not seen), and I live in hopes that the next volume also, now in preparation, may have a similar advantage.

Separated by time and space from the printers, I am glad to take advantage of her offer to see the book through the press. It goes without saying that accuracy is better insured by this course. Closeness to the original text and an improved rendering of terms have, I hope, been attained. I have in several cases deferred to Mrs. Rhys Davids's better judgment in recasting certain phrases. There are still some words which defy an adequate rendering in English, viz.: *āsavā*, *tathâgata*, *deva*, etc. For *sakkāya*, word almost equally untranslatable, we discussed various terms, and a various rendering has been given, none satisfying us. It has been thought best to leave the first three here mentioned in the original, as they are sufficiently familiar to the reader.

In preparing this translation, I have had the additional advantage of simultaneously preparing a critical edition of Buddhaghosa's Commentary on *Saṃyutta Nikāya*, namely *Sāraṭṭha-pakāsinī* ('The pronouncement of the essential meaning'), and I have quoted freely from it here, when it

seemed to help an understanding of our text. Though it is not seldom impossible to accept Buddhaghosa's etymology—often astounding—or his philosophical view, yet it is to be remembered that he represents, as we may suppose, the established view of Doctrine at the time at which he wrote. That was, approximately, the ninth century after the Buddha's First Sermon. His views are, admittedly, to a very large extent drawn from the more ancient Commentaries, which he freely quotes as *Purāṇas*, and which have perished long ago.

Though this *Khandhā Book* does not contain the rich variety of the *Dīgha* and *Majjhima Nikāyas*, or the interesting folklore of the first volume, yet it is valuable for a study of the doctrine of personality, and has several sections which do not occur elsewhere in the Canon.

F. L. WOODWARD.

ADYAR, MADRAS,
1924.

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CHAPTER XXII

KINDRED SAYINGS ON ELEMENTS (KHANDHĀ)

I. 'THE FIRST FIFTY' SUTTAS

§ 1 (1). *Nakulapitar.*

THUS have I heard:—The Exalted One was once staying among the Bhaggi, at Crocodile-Haunt[1] in Bhesakalā[2] Grove in the Deer-Park. Then the housefather Nakulapitar came to the Exalted One, saluted him and sat down at one side.

As he sat there, the housefather Nakulapitar addressed the Exalted One, saying:—'Master, I am a broken-down old man, aged, far-gone in years,[3] I have reached life's end, I am sick and always ailing. Moreover, Master, I am one to whom rarely comes the sight of the Exalted One and the worshipful brethren.[4] Let the Exalted One cheer and comfort me, so that it be a profit and a blessing unto me for many a long day.'

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[1] A town, so called, says *Comy.*, because when it was a-building 'a crocodile made a noise.'

[2] Named after a yakkhinī. *Cf. K.S.* i, 262, *n.*, on these beings; *Pāli Dict.*, *s.v.*

[3] *addha-gato. Comy.* 'Come to the third and last stage of life.'

[4] 'Owing to his sickness.' *Comy.*

'True it is, true it is, housefather, that your body is weak[1] and cumbered.[2] For one carrying this body about, housefather, to claim but a moment's health would be sheer foolishness. Wherefore, housefather, thus you should train yourself:—"Though my body is sick, my mind shall not be sick." Thus, housefather, must you train yourself.'

Then Nakulapitar, the housefather, welcomed and gladly heard the words of the Exalted One, and rising from his seat he saluted the Exalted One by the right, and departed. And he came to the venerable Sāriputta, saluted him and sat down at one side.

As he sat there, the venerable Sāriputta said to the housefather Nakulapitar:—'Calmed are your senses, housefather: clear and pure is your complexion.[3] Surely to-day you have had pious converse face to face with the Exalted One?'

'How could it be otherwise, Master? I have just now been sprinkled with the nectar[4] of pious converse by the Exalted One.'

'And in what way, housefather, were you sprinkled with the nectar of pious converse by the Exalted One?'

'Well, Master, I went to the Exalted One, saluted him, and sat down at one side. As I sat thus, Master, I said to the Exalted One:—"Master, I am a broken-down old man, aged, far gone in years, I have reached my life's end, I am sick and always ailing. Moreover, Master, I am one to whom rarely comes the sight of the Exalted One and the worshipful brethren. Let the Exalted One cheer and comfort me, so that it be a profit and a blessing unto me for many a long day."

'"True it is, true it is, housefather, that your body is weak and cumbered. For one carrying this body about, housefather, to claim but a moment's health were sheer foolishness.

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[1] *Andabhūto* (egg-born), for text *addhabhūto*. *Comy.* explains 'as weak as if just hatched from the egg.'

[2] *Pari(y)onaddho*. *Cf. M.* i, 25. *Pap.* 141, equivalent to *sañchanna*, 'enveloped with overgrowth' like a tree in a jungle, or as *C.*, 'covered with a fine film.'

[3] *Cf. K.S.* i, 186.

[4] *Amatena abhisitto.*

Wherefore, housefather, thus you should train yourself:—'Though my body is sick, my mind shall not be sick.' Thus, housefather, must you train yourself."'

'But did not it occur to you, housefather, to question the Exalted One further? Thus: "Pray, how far, Master, is body sick and mind sick? And how far is body sick and mind not sick?"'

'I would travel far indeed, Master, to learn from the lips of the venerable Sāriputta the meaning of this saying. Well for me if the venerable Sāriputta should think fit to expound to me the meaning of this saying.'

'Then listen, housefather; apply your mind and give heed to what I shall tell you.'

'Even so, Master,' said housefather Nakulapitar, and listened to the venerable Sāriputta.

The venerable Sāriputta thus spake:—'And how is body sick, housefather, and mind sick too?

Herein,[1] housefather, the untaught many-folk, who discern not those who are Ariyans,[2] who are unskilled in the Ariyan doctrine, who are untrained in the Ariyan doctrine, who discern not those who are worthy ones, who are unskilled in the worthy doctrine, untrained in the worthy doctrine—these regard body as the self,[3] they regard the self as having body, body as being in the self, the self as being in the body. "I am the body," say they, "body is mine," and are possessed by this idea; and so, possessed by this idea, when body alters and changes, owing to the unstable and changeful nature of body, then sorrow and grief, woe, lamentation, and despair arise in them.

They regard feeling as the self, they regard the self as having feeling, feeling as being the self, the self as being in feeling. "I am feeling," they say, "feeling is mine," and are possessed by this idea; and so possessed by this idea, when feeling alters and changes owing to the unstable and changeful

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[1] See Warren, *Buddhism in Translations*, p. 143 This view includes the annihilationist (*uccheda*) and eternalist (*sassata*) heresies. *Comy.*

[2] *Bud. Psy. Ethics*, § 1003, *n.* on *Ariyānaŋ adassāvī*

[3] *Attā*. Vedic *ātmán*.

nature of feeling, then sorrow and grief, woe, lamentation, and despair arise in them.

They regard perception as the self, they regard the self as having perception, perception as being in the self, the self as being in perception. "I am perception," they say, "perception is mine," and are possessed by this idea; and so possessed by this idea, when perception alters and changes owing to the unstable and changeful nature of perception, then sorrow and grief, woe, lamentation, and despair arise in them.

They regard the activities as the self, they regard the self as having activities, activities as being in the self, the self as being in the activities, and are possessed by this idea; and so possessed by this idea, when the activities alter and change owing to the unstable and changeful nature of the activities, then sorrow and grief, woe, lamentation, and despair arise in them.

They regard consciousness as the self, they regard the self as having consciousness, consciousness as being in the self, the self as being in consciousness. "I am consciousness," they say: "consciousness is mine," and are possessed by this idea; and so possessed by this idea, when consciousness alters and changes owing to the unstable and changeful nature of consciousness, then sorrow and grief, woe, lamentation, and despair arise in them. That, housefather, is how body is sick and mind is sick too.

And how is body sick, but mind not sick?

[1] Herein, housefather, the well-taught Ariyan disciple, who discerns those that are Ariyans, who is skilled in the Ariyan doctrine, well trained in the Ariyan doctrine, skilled in the worthy doctrine, well trained in the worthy doctrine, regards not body as the self, regards not the self as having body, nor body as being in the self, nor self as being in body. He says not "I am body," he says not "body is mine," nor is possessed by this idea. As he is not so possessed, when body alters and changes owing to the unstable

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[1] See Warren, p. 422.

and changeful nature of body, then sorrow and grief, woe, lamentation, and despair do not arise in him.

He regards not feeling as the self, regards not the self as having feeling, nor feeling as being in the self, nor the self as being in feeling. He says not "I am feeling, feeling is mine," nor is he possessed by this idea. As he is not so possessed, when feeling alters and changes owing to the unstable and changeful nature of feeling, then sorrow and grief, woe, lamentation, and despair arise not in him.

He regards not perception as the self, regards not the self as having perception, nor perception as being in the self, nor the self as being in perception. He says not "I am perception, perception is mine," nor is he possessed by this idea. As he is not so possessed, when perception alters and changes owing to the unstable and changeful nature of perception, sorrow and grief, woe, lamentation, and despair do not arise in him.

He regards not the activities as the self, regards not the self as having activities, nor the activities as being in the self, nor the self as being in the activities. He says not "I am the activities, the activities are mine," nor is he possessed by this idea. As he is not so possessed, when the activities alter and change owing to the unstable and changeful nature of the activities, sorrow and grief, woe, lamentation and despair do not arise in him.

He regards not consciousness as the self, regards not the self as having consciousness, nor consciousness as being in the self, nor the self as being in consciousness. He says not "I am consciousness, consciousness is mine," nor is he possessed by this idea. As he is not so possessed, when consciousness alters and changes owing to the unstable and changeful nature of consciousness, sorrow and grief, woe, lamentation and despair do not arise in him. Thus, housefather, body is sick, but mind is not sick.'

Thus spake the venerable Sāriputta, and the housefather Nakulapitar was pleased and welcomed what was said by the venerable Sāriputta.

§ 2 (2). *Devadaha.*[1]

Thus have I heard: Once the Exalted One was staying among the Sakkas[2] at Devadaha,[3] a township of the Sakkas.

Now on that occasion a number of westward-faring brethren came to the Exalted One, saluted him and sat down at one side.

As they sat there they addressed the Exalted One thus: 'Master, we wish to go to the western province, and in the western province to take up residence.'[4]

'And have ye got leave, brethren, from the venerable Sāriputta?'

'No, Master, we have not got leave from the venerable Sāriputta.'[5]

'Then, brethren, do ye get leave from the venerable Sāriputta. A wise man is Sāriputta. He is the patron[6] of those brethren who live the righteous life along with him.'

'Even so, Master,' replied those brethren to the Exalted One.

Now on that occasion, the venerable Sāriputta was seated not far from the Exalted One, under a cassia tree.[7]

Then those brethren, having welcomed and approved the

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[1] *Cf. S.* iv, 124.

[2] *Cf. K.S.* i, 36, *n.* 'The Sakkas or Sakyas, a noble clan of the highlands or Himālayan foothills of Kosala, the Buddha's own clan.' *Infra* text, p. 91.

[3] Devadaha, see *Jāt.* 52. The native place of the Buddha's mother, journeying to which she gave birth to her son at Lumbinī Grove. *Comy.* says 'Royal Pool,' so called because kings are called *devas*, or because the pool was of natural formation and so divine (not man-made).

[4] *C.*, 'for the rainy season.'

[5] His death is described at *S.* v, 161, and this epithet of 'patron of co-religionists' is there applied to him, and he is called 'The radiance, the treasure, the patron of the Norm.' Here he is held up to the brethren as a pattern of propriety in the etiquette of the Order. *Comy.* says he used to visit the sick ward and wait on the brethren there, and was a great stickler for the neatness of the Residence, 'lest heretics' should cast a slur on the followers of the Master. *Cf. Pss. of the Brethren*, p. 46.

[6] *anuggāhako*, 'uplifter, companion.'

[7] *elagalā-gumba.* *C.* 'said to be a tree that grows by steady-flowing water.'

words of the Exalted One, saluted him and departed by the right and came to the venerable Sāriputta. Thereupon they greeted him with friendly words, and, exchanging the compliments of courtesy, sat down on one side.

So seated those brethren thus addressed the venerable Sāriputta: 'Friend Sāriputta, we desire to go to the western province and in the western province to take up residence. The Master has permitted us.'

'Friends, there are those who will be questioners[1] of a brother who roams the various provinces. Wise men of the nobles,[2] of the brahmins,[3] among householders[4] and wanderers[5]—there are wise men, friends, of an inquiring mind (who will ask) "What does the Teacher of your reverences declare, what does he announce?" Now it may be, friends, that your doctrines are well learned, well grasped, well thought over and well understood: so that, in answering, you might be able to repeat the views of the Exalted One and not misrepresent the Exalted One by uttering an untruth, but rightly state your doctrine in agreement with his doctrine, so that one who is of his way of thinking* may not give grounds for reproach in stating it.'[6]

'We would come from far, friend, to hear from the lips of the venerable Sāriputta the meaning of this saying. Well for us if it would please the venerable Sāriputta to state its meaning.'

'Very well, friends. Do ye listen carefully. Give heed and I will speak.'

'Even so, friend,' replied those brethren to the venerable Sāriputta.

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1 *Pucchitāro.* *Cf. Sn* 140 for a similar case.

2 *Comy.* gives as example 'Bimbisāra the Kosalan ruler.'

3 *Comy.*, 'Like Cankin and Tārukkha, etc.' These names occur among those of other learned brahmins at *Sn* 115.

4 *Comy.*, 'Like Citta and Sudatta (Anāthapiṇḍika),' chief supporters of the Buddha. See the list at *A*, i, 24-6.

5 *Comy.*, 'Like Sabhiya, after whom a Sutta is named.' *Cf. Sn.* 90-102 and *S.* ii, 153; *S.* iv, 401.

* Text, *vādânuvādo.* *Comy.* reads *vādânupāto*, and explains as 'following the teacher's path.'

6 *Cf. K.S.* ii, 28 (*S.* ii, 33) for a similar passage.

Thus spake the venerable Sāriputta: 'Friends, there are those who will ask a question of a brother who roams the various provinces—wise men of the nobles, and so forth—there are wise men, friends, of an inquiring mind (who will ask) "What does the teacher of your reverences declare, what does he announce?" Thus asked, friends, thus should ye reply: "Friends, our teacher is one who tells of the restraining of desire and lust."

Upon this reply, friends, there might be those who would put a further question—wise men of the nobles and so forth—there are wise men, friends, of an inquiring mind (who will ask) "But in what way does your reverences' teacher tell of the restraining of desire and lust?"

Thus questioned, friends, thus should ye reply: "In body surely, friends, our teacher tells of the restraining of desire and lust; in feeling, in perception, in the activities, in consciousness does our teacher tell of the restraining of desire and lust."

Upon this reply, friends, there might be those who would put a further question—wise men of the nobles, and so forth—there are wise men, friends, of inquiring mind (who might ask): "But seeing what danger therein, friends, does your reverences' teacher tell of the restraining of desire and lust in the body, likewise in feeling, perception, the activities and consciousness?"

Thus questioned, friends, thus should ye make reply:—"In body, friends, he who is not rid of desire, who is not rid of lust, who is not rid of affection, nor yet of thirst and fever and craving,—owing to the unstable and changeful nature of body, sorrow and grief, woe, lamentation and despair arise in him. In feeling, perception, the activities, he who is not rid of desire . . . and the rest . . . who is not rid of craving, owing to the unstable and changeful nature of the activities, sorrow and grief, woe, lamentation and despair arise in him. In consciousness, he who is not rid of desire, who is not rid of lust, who is not rid of affection, nor yet of thirst and fever and craving—owing to the unstable and changeful nature of consciousness, sorrow and grief, woe, lamentation and despair

arise in him. That, friends, is the danger, seeing which in body, our teacher tells of the restraining of desire and lust in body: so also in feeling, perception, the activities . . . seeing it in consciousness also he tells of the restraining of desire and lust."

Upon this reply, friends, there might be those who would put a further question . . . wise men of the nobles, of the brahmin caste, or among householders and wanderers. There are wise men, friends, of an inquiring mind (who might ask): "But seeing what profit therein does your reverences' teacher tell of the restraining of desire and lust in the body, in feeling, in perception, in the activities, likewise in consciousness?"

Thus questioned, friends, thus should ye make reply: "In body, friends, he who is rid of desire, who is rid of lust, who is rid of affection, of thirst and fever and craving, owing to the unstable and changeful nature of body, sorrow and grief, woe, lamentation and despair do not arise in him; so also with feeling, perception, the activities and consciousness. This, friends, is the profit, seeing which our teacher tells of the restraining of desire and lust in body, in feeling, in perception, in the activities and in consciousness."

And, friends, that in fostering evil states and dwelling therein, in this very life he would live pleasantly, unharassed and free from life's fret and fever, and, when body dissolves, after death he may look for the abode of bliss—this is not the putting away of evil states that the Exalted One would approve.

But, friends, inasmuch as having fostered evil states and dwelling therein, in this very life one would live painfully, harassed, unfreed from life's fret and fever, and, when body dissolves, after death one may look for the woeful state—therefore does the Exalted One approve of the putting away of evil states. And, friends, that in fostering righteous states and dwelling therein, in this very life one would live painfully, harassed, unfreed from life's fret and fever, and, when body dissolves, after death one may look for the woeful state—this is not the way of fostering righteous states that the Exalted One would approve.

But, friends, inasmuch as having fostered righteous* states and dwelling therein, in this very life one would live pleasantly, unharassed, free from life's fret and fever, and, when body dissolves, after death one may look for the abode of bliss, therefore does the Exalted One approve of the accomplishing of righteous states.'

Thus spake the venerable Sāriputta, and those brethren were delighted and welcomed the words of the venerable Sāriputta.

§ 3 (3). *Hāliddikāni.*

Thus have I heard: Once the venerable Kaccāna[1] the Great was dwelling among the folk of Avanti at Ospreys' Haunt on a sheer mountain crag.[2]

Then the housefather Hāliddikāni came to the venerable Kaccāna the Great and saluting him sat down at one side.

So seated the housefather Hāliddikāni thus addressed the venerable Kaccāna the Great:—

'Master, it was said by the Exalted One in the eighth chapter in the *Questions of Māgandiya*—[3]

Home he abandons: homeless wandering
The sage with village-folk not making ties.
Empty of lusts, showing no preference,[4]
With no man wageth wordy warfare more.

Pray, Master, how should one regard the full meaning of this concisely spoken saying of the Exalted One?'

'The material element, housefather, is the home of consciousness.[5] Now consciousness, being lust-tied to the material

* Text wrongly reads *akusale* here.

[1] *Pronounce* Kach-chāna.

[2] *Cf. S.* iv, 115, 288, and *Udāna* vi, 1, where *Comy.* so translates, reading *papāte pabbate.* Here *Comy.* reads *papāte pavatte* for text *pavatte pabbate.*

[3] The name of a section of *Sutta Nipāta,* where (v, 844) the quotation occurs. See *Comy.* on it (*Param. Jot.* ii, 547), and *M* ii, 510.

[4] *Apurekkarāno* (text wrongly *apurakkharāno*). *Comy.* at *Sn.* says, 'not giving rise to any future personality.' The word means 'showing no preference.'

[5] *Cf. Dhp.* 34; *Thag.* 36.

element, is called "home-haunter." Then again, housefather, the feeling-element is the home of consciousness. Thus being lust-tied to the feeling-element, consciousness is called "home-haunter." Now the perception-element, housefather, is the home of consciousness: thus being lust-tied to the perception-element, consciousness is called "home-haunter." Now the activities-element, housefather, is the home of consciousness: thus being lust-tied to the activities-element, consciousness is called "home-haunter."[1] That, housefather, is the meaning of the word "home-haunter."

And how, housefather, is one a "home-abandoner"?

Now as to the material element, housefather, that desire, that lust, that lure, that craving, those system-graspings, that mental standpoint, that dogmatic bias which is inherent therein[2]—all these for a Tathāgata are struck off, cut down at the root, made like a palm-tree stump, made things that have ceased to be, so that they cannot grow up again in the future.[3]

So it is also, housefather, with the feeling-element, the perception-element, the activities-element, the consciousness-element—that desire, that lust, that lure, cannot grow up again in the future. Therefore, housefather, a Tathāgata is called "home-abandoner." That is the meaning of the word.

And how is one an "adherent"[4]?

One who is in bondage to the impressions[5] of things seen, housefather, is called "adherent." Likewise with regard to sounds, smells, savours, tangibles and mental objects—he who is in bondage to these impressions is called "adherent."

And how is one "non-adherent," housefather?

Such bondage to impressions[5] of things seen is, for a Tathāgata, struck off, cut down at the root, made like a palm-tree

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[1] *Comy.* asks, 'Why does he omit the fifth factor, consciousness-element? and says *sammoha-vighāt' atthaŋ*, 'to obviate any confusion.'

[2] *Cf. S.* ii, 17; *K.S.* ii, 13.

[3] *S.* ii, 88; *K.S.* 44.

[4] *Niketa-sārī. Niketa*, connected with *ketu*, 'sign or banner,' thus 'follower of a token,' an adherent.

[5] *Nimitta.*

stump, made things that have ceased to be, so that they cannot grow up again in the future. Therefore, housefather, a Tathāgata is called "non-adherent." So also with regard to sounds, smells, savours, tangibles and mental objects—such bondage is not found in a Tathāgata: therefore is he called "non-adherent." That, housefather, is the meaning of the word.

And how is one "a former of ties in the village"?[1]

Herein, housefather, a certain one lives intimate with householders. He shares their joys and sorrows; among the happy he is happy, among the unhappy he is unhappy: when affairs of business arise, he involves himself in these. That, housefather, is how one is "a former of ties in the village."

And how is one "no former of ties in the village"?

Herein, housefather, a brother[2] dwells not associating with householders: he shares not their joys and sorrows, is not happy amid the happy, unhappy amid the unhappy. When affairs of business arise, he does not involve himself in them. Thus, housefather, one forms no ties in the village.

And how is one "not empty"?[3]

Herein, housefather, a certain one has not abandoned lust, has not abandoned desire, nor affection, nor thirst, nor fever and craving. Thus, housefather, he is "not empty."

And how is one "empty"?

Herein, housefather, a certain one has abandoned lust, has abandoned desire, likewise affection and thirst, fever and craving. Thus, housefather, is one "empty."

And how does one "show no preference"?[4]

Herein, housefather, one thinks thus: "May I have such and such a body in future time: may I feel thus and thus: may I perceive thus and thus: may my activities be such and such: may my consciousness be such and such in future time." Thus, housefather, does one show preference.

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[1] *Cf. S.* i, 63; ii, 202, for the duties of the *bhikkhu*.

[2] The 'freeman' is here regarded as the *bhikkhu* or mendicant, for he alone is not bound by such ties.

[3] *Ritto.*

[4] *Comy., vattaŋ purato kurumāno, purekkharāno*, see above, 'showing preference for such and such a future state.' *Comy.* to *Sn.* 844.

And how does one "show no preference"?

Herein, housefather, one does not think thus: "May I have such and such a body in future time: may I feel, may I perceive thus and thus: may my activities be such and such: may my consciousness be such and such in future time." Thus, housefather, does one show no preference.

And how is one a "wager of wordy warfare with people"?

Herein, housefather, a certain one makes talk like this:—"You know not about this norm-discipline.[1] I do know about this norm-discipline. How could you know about it? You have fallen on wrong views.[2] I have come by right views. You speak last what should come first, and first what should come last. I am speaking to the point: you are not.[3] What you have thought out so long is quite upset.[4] Your view is confuted. Go, explain yourself. You are shown up. Clear yourself if you can!" That, housefather, is how one is a "wager of wordy warfare with people."

And how is one "no wager of wordy warfare with people"?

Herein, housefather, a brother makes not talk like this: "You know not about this norm-discipline," and so forth. That is how one is "no wager of wordy warfare with people."

And this, housefather, is the meaning of what was said by the Exalted One in the eighth chapter of *Māgandiya's Questions*, to wit:

> Home he abandons: homeless wandering
> The sage with folk no longer maketh ties.
> Empty of lusts, showing no preference,
> With no man wageth wordy warfare more.

Thus, housefather, should be understood in full what was concisely stated by the Exalted One.'

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1 *Dhamma-vinaya*, the original name for the Buddha's method. See the Introduction to Oldenberg's *Vinaya Pitaka*.

2 *Dial.* i, 14 (*D.* i, 8); *D.* iii, 117. *S.* i, 160; iv, 323; *S.* v, 419, etc.

3 *Sahitaṃ*. *Comy.*, 'coherent,' *siliṭṭhaṃ*. *Sahitaṃ me*, 'the combine is mine.'

4 *Comy., adhicinnaṃ te viparāvattaṃ*. *S.* v, 419 reads *ācinnaṃ*, 'your system or performance.'

§ 4 (4). *Hāliddikāni* (2).

Thus have I heard: Once the venerable Kaccāna the Great was staying among the folk of Avanti at Ospreys' Haunt on a sheer mountain crag.

Then the housefather, Hāliddikāni came to the venerable Kaccāna the Great.

As he sat beside him, the housefather Hāliddikāni said to the venerable Kaccāna the Great: 'Thus was it said, Master, by the Exalted One, in the *Questions of Sakka*:[1] "Those recluses and brahmins who are freed by the utter destruction of craving, they only are fully proficient, they only have fully reached the infinite safety, they only fully live the righteous life, have fully reached the goal—best of devas and men are they."[2] Pray, Master, how should one regard the full meaning of this concise saying of the Exalted One?'

'As to the material element, housefather, that desire, that lust, that lure, that craving, those system-graspings, that mental standpoint, that dogmatic bias which is inherent therein—it is by the destruction, by the not lusting for, by the cessation, the giving up, the utter surrender of those things that the heart is called "fully freed." Likewise as regards the feeling-element, the perception-element, the activities-element, and the consciousness-element, I repeat . . . it is by the destruction of these, the not lusting for these, it is by the cessation, the giving up, the utter surrender of these things that the heart is called "fully freed."

Thus, housefather, what was said by the Exalted One in the *Questions of Sakka*, to wit: "Those recluses and brahmins who are freed by the utter destruction of craving, they only are fully proficient, they only have fully reached the infinite safety, fully practise the righteous life, have fully reached the goal—best of devas and men are they"—that is how one should regard the full meaning of this concise saying of the Exalted One.'

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[1] *Dialog.* ii, 316 (*D.* ii, 282); *cf. A.* v, 326. For these 'riddles of Sakka' see *Buddhist India* (T. W. Rhys Davids), p. 180.

[2] This last phrase occurs in *A.* but not in *D.*

§ 5 (5). *Concentration.*

Thus have I heard:—The Exalted One was staying at Sāvatthī.

Then thus spake the Exalted One: 'Concentration, brethren, practise[1] concentration. A brother who is concentrated, brethren, knows a thing as it really is. And what does he know as it really is? The arising of body and the passing away thereof; the arising of feeling and the passing away of feeling, of perception and the activities; the arising of consciousness and the passing away thereof.

And what, brethren, is the arising of body, of feeling, of perception, of the activities, of consciousness?

Herein, brethren, one is enamoured, one welcomes;[2] having clung one persists. To what?

He is enamoured of body . . . clings to body . . . so clinging there comes a lure upon him. That lure which is in body is grasping. Conditioned by that grasping is becoming. Conditioned by becoming is birth, conditioned by birth old age and decay, sorrow and grief, woe, lamentation and despair together come into being. Thus is the arising of this whole mass of Ill.

He is enamoured of feeling . . . of perception . . . of the activities . . . of consciousness; he welcomes it, having clung he persists—and lure comes upon him and grasping . . . even to sorrow . . . to despair. Thus is the arising of this whole mass of Ill.[3]

Such, brethren, is the arising of body, of feeling, perception, the activities, of consciousness.

And what, brethren, is the passing away of body, of feeling, of perception, of the activities, of consciousness?

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[1] *Cf. S.* v, 414, quoted at *V M.* i, 371; *Expos.* i, 216. The whole chapter is found at intervals in *K S* ii Buddhaghosa, commenting on this passage at *V M.* 523, likens the process to that of four men pulling up a creeper; the two men who hold on to the middle of it go off with their bit when it is cut; but the man who cuts the root is the one who knows the truth of the whole matter.

[2] *abhivadati*. *Comy.*, 'Cries out in raptures over it.'

[3] The full formula is repeated for each group.

In this case, brethren, he is not enamoured, he does not welcome, not having clung does not persist. With respect to what? To body. . . . In him, not being enamoured of body, not welcoming it, not having clung, not persisting with respect to body, there arises not the lure which is in body. The passing away of that lure is the passing away of grasping. The passing away of grasping is the passing away of becoming . . . and so forth. Thus is the passing away of this whole mass of Ill.

So also as regards feeling, perception, the activities and consciousness. This, brethren, is the passing away of body, of feeling, of perception, the activities and of consciousness.'

§ 6 (6). *Solitude.*

At Sāvatthī. . . . Then [the Exalted One] thus addressed the brethren: 'Apply yourselves, brethren, to solitude.[1] A brother who is given to solitude knows a thing as it really is.

And what, brethren, does he know as it really is? The arising of body and the passing away thereof, the arising of feeling and the passing away thereof, the arising of perception . . . of the activities . . . and the passing away thereof.'

(*As in the first section, so should this be expanded.*)[2]

§ 7 (7). *Grasping and worry.*[3]

At Sāvatthī. . . . [The Exalted One] thus addressed the brethren: 'I will show you grasping and worry, brethren: likewise not grasping and not worrying. Listen to it, apply your minds to it thoroughly and I will speak.'

'Even so, lord,' replied those brethren to the Exalted One.

Thus spake the Exalted One: 'And how, brethren, is there grasping and worry? Herein, brethren, the untaught many-

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[1] *Paṭisallāna. Paṭi-saŋ-lī*, 'sticking-on-again,' is applied to solitude chosen in order to meditate.

[2] So the Burmese recensions. The Sinh. MSS. expand.

[3] *Upādāna-paritassana* (so *Comy.*). *Cf. Dialog.* i, 53 and *n. Paritassana*, 'fidgetiness or worry.' *Cf. M.* i, 136; *Mil. Pan.* 253, 400; and *M.* i, 36, *na asati paritassati*, 'is not worried at the non-existent.'

folk, who discern not those who are Ariyans, who are unskilled in the Ariyan doctrine, untrained in the Ariyan doctrine, who discern not those who are worthy, who are unskilled in the worthy doctrine, untrained in the worthy doctrine—these regard body as the self, the self as having body, body as being in the self, the self as being in the body. Of such an one the body alters and becomes otherwise. Owing to the altering and otherwiseness of the body, his consciousness is busied[1] with the altering body. From this being busied with the altering body, worried thoughts arise and persist, laying hold of the heart.[2] From this laying hold of the heart he becomes troubled, and owing to vexation and clinging he is worried. He regards feeling as the self, the self as having feeling, feeling as being the self, the self as being in feeling. Of such an one feeling alters and becomes otherwise . . . with the same result. So also with perception . . . the activities . . . and consciousness. Thus, brethren, comes grasping and worry.

And how, brethren, is there no grasping and worry?

Herein the well-taught Ariyan disciple, who discerns those that are Ariyans, who is skilled in the Ariyan doctrine, well trained in the Ariyan doctrine, skilled in the worthy doctrine, well trained in the worthy doctrine . . . such an one regards not body as the self, regards not the self as having body, nor body as being in the self, nor the self as being in body. His body alters and becomes otherwise; but in spite of the altering and otherwiseness of body, his consciousness is not busied with the altering body: worried thoughts do not arise and persist, laying hold of his heart from his being busied with the altering body. As his heart is not so possessed, he is not troubled, and through absence of vexation and clinging he is not worried.

So also with regard to feeling, perception, the activities and consciousness. Thus, brethren, is there no grasping and worry.'

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[1] *Anuparivatti*, mind is occupied with the petty concerns of body *Cf. J.P.T.S.*, 1913, p. 125, etc. 'Of the name as term and concept.'

[2] *Cf. S.* ii, 235, *pariyādāya tiṭṭhanti*; 'make an impression on,' is not forceful enough. 'Having altogether laid hold of (him) they persist.'

§ 8 (8). *Grasping and worry* (2).

At Sāvatthī. . . .

'I will show you, brethren, grasping and worry, likewise not grasping and not worrying. Do ye listen. . . .

And how, brethren, is there grasping and worry?

Herein, brethren, the untaught many-folk have this view: "This body is mine: I am this: this is my self." Of such an one the body alters and becomes otherwise. Owing to the altering and otherwiseness of body, sorrow and grief, woe, lamentation and despair arise in him.

So also with regard to feeling, perception, the activities. Again, "This consciousness is mine," they think. "I am this: this is my self." Of such an one the consciousness alters and changes. Owing to the unstable and changeful nature of consciousness, sorrow and grief, woe, lamentation and despair arise in him. Thus, brethren, is there grasping and worry.

And how, brethren, is there no grasping and no worry?

Herein, brethren, the well-taught Ariyan disciple has this view: "This body is not mine: I am not this: this is not my self." Of such an one the body alters and becomes otherwise. But in spite of the altering and otherwiseness of body, sorrow and grief, woe, lamentation and despair arise not in him. So also with regard to feeling, perception, the activities. Again, "Consciousness is not mine," he thinks, "I am not this: this is not my self." His consciousness alters and becomes otherwise. Yet in spite of the altering and otherwiseness of consciousness, sorrow and grief, woe, lamentation and despair arise not in him.

Thus, brethren, is there no grasping and no worry.'

§ 9 (9) *Past, future and present* (1).

At Sāvatthī. . . . The Exalted One thus addressed the brethren:—

'Body, brethren, is impermanent, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for a body that is

past, is not in love with a body to be, and for the present body seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it. So also with feeling, and perception.

The activities are impermanent, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for activities that are past, is not in love with activities to be, and for present activities, seeks to be repelled by them, seeks dispassion for them, seeks the ceasing of them.

Consciousness is impermanent, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for consciousness that is past, is not in love with consciousness to be, and for present consciousness seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it.'

§ 10 (10). *Past, future and present* (2).

At Sāvatthī. . . . Then the Exalted One thus addressed the brethren:—

'Body, brethren, is an ill, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for a body that is past, is not in love with a body to be, and for the present body seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it. So also with regard to feeling, perception, and activities. . . . Again, consciousness is an ill, both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for consciousness that is past, is not in love with consciousness to be, and for present consciousness seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it.'

§ 11 (11). *Past, future and present* (2).

At Sāvatthī. . . . Then (the Exalted One) said: 'Body, brethren, is without the self both in the past and in the future, not to speak of the present. So seeing, brethren, the well-taught Ariyan disciple cares not for a body that is past,

is not in love with a body to be, and for the present body seeks to be repelled by it, seeks dispassion for it, seeks the ceasing of it.

So also with regard to feeling, perception, the activities. . . .

Consciousness is without the self, both in the past and in the future, not to speak of the present. . . . So seeing, the well-taught Ariyan disciple . . . seeks the ceasing of consciousness.'

2. The Second on Impermanence

§ 12 (1). *Impermanence.*

Thus have I heard:—(Once the Exalted One was staying) near Sāvatthī.

Then the Exalted One said: 'Body, brethren, is impermanent. Feeling, perception, the activities . . . consciousness is impermanent.

So seeing, brethren, the well-taught Ariyan disciple is repelled by body, is repelled by feeling, by perception, by the activities. He is repelled by consciousness. Being repelled by it he lusts[1] not for it: not lusting he is set free: in this freedom comes insight that it is a being free. Thus he realizes: "Rebirth is destroyed, lived is the righteous life, done is my task, for life in these conditions there is no hereafter." '*

§ 13 (2). *Ill.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is an ill. Feeling is an ill: perception, the activities and consciousness are an ill.

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[1] *Virajjati, virāgo,* translated just above 'dispassion'

* *Nâparaṃ itthattāyā ti pajānāti* *Cf. K S.* ii, 17; *n. S.* ii, 20, etc. Buddhaghosa, explaining the phrase at *DA.* 226, says: *idāni vattamāna-kkhandha-santānā aparaṃ khandha-santānaṃ mayhaṃ n' atthi.* 'After the present life-continuum of the fivefold mass has run its course, there is no further life-continuum of the fivefold mass for me.'

Thus seeing (the well-taught Ariyan disciple is repelled. . . . and realizes), . . . "for life in these conditions there is no hereafter." '

§ 14 (3). *Without the Self.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is without the self. Feeling is without the self: perception, the activities . . . consciousness is without the self.

Thus seeing (the well-taught Ariyan disciple is repelled . . . and realizes) . . . "for life in these conditions there is no hereafter." '

§ 15 (4). *What is impermanent* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is impermanent. What is impermanent that is suffering.* What is suffering, that is void of the self. What is void of the self, that is not mine, I am not it, it is not my self. That is how it is to be regarded by perfect insight of what it really is.

Feeling is impermanent . . . likewise perception . . . the activities. . . .

Consciousness is impermanent. What is impermanent is suffering. What is suffering, that is void of the self. What is void of the self, that is not mine, I am not it, it is not my self. That is how it is to be regarded by perfect insight of what it really is.

Thus seeing (the well-taught Ariyan disciple is repelled and realizes) . . . "for life in these conditions there is no hereafter." '

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* The force of *dukkhaŋ* may in many places be better brought out by translating 'ill-fare,' as opposed to *su-khaŋ*, wel-fare.' See *Pāli Dict.* s.v. which suggests 'ease' and 'dis-ease,' 'wealth and ilth,' 'well-being' and 'ill-being.' But all these words have now various significances. 'Ill-fare' is used in Elizabethan literature. Buddhaghosa defines the word at *V.M.* 461, and at p. 494 attempts its derivation (not very successfully) in *du*, 'mean, inferior'; *khaŋ*, 'empty. But the underlying idea seems to be 'ill-put-together, temporary, unreal, unsatisfactory.' *Cf. Expositor* i, 53, 54, and note on next page; Mrs. Rhys Davids, *Bud. Psychology*, 1924, p. 83 *f*.

§ 16 (5). *What is impermanent* (2).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is ill-faring. What is suffering, that is void of the self. What is void of the self, that is not mine, I am not it, it is not my self. That is how it is to be regarded by perfect insight of what it really is. . . . So also with regard to the other factors. . . .'

§ 17 (6). *What is impermanent* (3).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is void of the self. What is void of the self, that is not mine: I am not it: it is not my self.' [*And so on as before.*]

§ 18 (7). *Cause* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is impermanent. That which is the cause, that which is the condition of the arising of body, that also is impermanent. How, brethren, can a body which is compounded of the impermanent come to be permanent? Feeling is impermanent. That which is the cause, that which is the condition of the uprising of feeling, that also is impermanent. How, brethren, can feeling which is compounded of the impermanent come to be permanent?

Perception is impermanent . . . the activities are impermanent. . . .

Consciousness is impermanent. That which is the cause, that which is the condition of the arising of consciousness, that also is impermanent. How, brethren, can consciousness, which is compounded of the impermanent, come to be permanent?

Thus seeing, the well-taught Ariyan disciple is repelled . . . and realizes' [*as before*].

§ 19 (8). *Cause* (2).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is an ill. That which is the cause, that which is the condition of the arising of body, that also is im-

permanent. How, brethren, can body, which is compounded of ill,* come to be ease ?

Feeling is suffering . . . perception . . . the activities are suffering. . . .

Consciousness is suffering. That which is the cause, that which is the condition of the arising of consciousness, that also is suffering. How, brethren, can consciousness, which is compounded of suffering, come to be ease ?

Thus seeing, the well-taught Ariyan disciple is repelled . . . and realizes . . .' [*as before*].

§ 20 (9). *Cause* (3).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is void of the self. That which is the cause, that which is the condition of the arising of body, that also is impermanent. How, brethren, can body, which is compounded of the impermanent, come to be the self ?

Feeling . . . perception . . . the activities . . . consciousness is void of the self. That which is . . . that also is void of the self. How can that . . . come to be the self ?

Thus seeing . . . [*as before*].

§ 21 (10). *Ānanda*.

At Sāvatthī . . . in the Park:—

Then the venerable Ānanda came to the Exalted One, saluted him and sat down at one side.

As he thus sat, the venerable Ānanda thus addressed the Exalted One:—

'Lord, we hear the phrase "Ceasing! Ceasing!" By the ceasing of what natural states is there said to be "ceasing ?"'

'Body, Ānanda, is impermanent, conditioned, arisen

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* Here especially the translation of *dukkha-sambhūtaŋ*, 'ill-put together,' will better bring out the idea of a compost. The universe would seem to be 'bungled' by its causes, as 'Nature trying her 'prentice hand,' or 'created by some lesser god,' as Tennyson puts it in *The Idylls of the King*. It is an experiment. This significance of 'ill-state' is suggested to me by Mr. J. van Manen. The phrase *sukhaŋ viharati*, 'lives at ease,' means 'the mind-feeling-body-compound,' works perfectly, like a well-made and well-oiled machine.

because of (something). It is a vanishing thing, a decaying thing, a fading-out thing, a ceasing thing. By such ceasing is there said to be "ceasing."

Feeling, Ānanda, is impermanent, conditioned (and all this may be said of) perception, the activities . . . consciousness. . . .

By the ceasing of these there is said to be "ceasing."'

3. On the Burden

§ 22 (1). *The Burden.**

At Sāvatthī. . . . Then (the Exalted One) said:—

'I will teach you the burden, brethren, the taking hold of the burden, the lifting of it up and the laying of it down. Do ye listen. . . .

* *Cf.* Warren 159, who, however, wrongly translates *bharahāro* as 'bearer of the burden.'

At *V.M.* 512, Buddhaghosa says the burden is the fact of sorrow; the taking of it up is the rise of sorrow; the throwing of it down is the ceasing of sorrow; the manner of doing so is the Path.

Professor Keith, *Buddhist Philosophy* (pub 1923), p 82, says: "the author of the sutra did not entertain the view that the person is nothing save the five aggregates, as these authorities (Buddhaghosa, Vasubandhu, Candrakirti, Yasomitra) insist, and all those who maintain that the sutra accepts a person are justified. . . . To say that the aggregates are the bearer is to contradict the text.' To this, however, we may add that, in Buddhist fashion, no bearer of the burden is mentioned at all, but a bearing. *Hāro* is 'a taking.' *The puggala is the taking hold of the fivefold mass.* Nevertheless, in the second stanza, we cannot avoid the use of the word 'bearer.'

[We need not be misled by the little parable of the 'burden-bearer.' *Saṃyutta* [iii], xxii, 22, 1. There the 'bearer,' lit. the 'bringer,' is any person; the 'burden' is the mental and bodily complex of his living organism. The 'taking up,' the 'laying down,' of it are the one the exercise, the other the extinction, of craving. The simile is not so told as to convey what one would expect, namely, the laying down at death, the taking up at rebirth. But critics have written as if it did convey this: mind as well as body laid down at death, and a 'person' or ego left burdenless, or with a new burden. This is to garble the text. Mrs. Rhys Davids, *Bud. Psy.*, 1923, p. 259.—Ed.]

What, brethren, is the burden ?

It is the mass of the five factors of grasping, should be the reply. What five ? The mass of the body factors of grasping, of the feeling factors, the perception, activities and consciousness factors of grasping. This, brethren is called "the burden."

And what, brethren, is the "laying hold of the burden"?

"It is the person" should be the reply: that venerable one of such and such a name, of such and such a family. This, brethren, is called "the laying hold of the burden."

And what, brethren, is "the taking up of the burden"?

It is that craving that leads downwards to rebirth,[1] along with the lure and the lust that lingers longingly now here, now there: namely, the craving for sensation, the craving for rebirth, the craving to have done with rebirth.[2] That, brethren, is called "the taking up of the burden."

And what, brethren, is "the laying down of the burden"?

It is the utter passionless ceasing of craving, the giving up of craving, the renouncing of, the release from, the absence of longing for this craving. That, brethren, is called "the laying down of the burden." '

So spake the Exalted One. The Well-Farer having thus spoken, the Master said this yet further:

> The burden is indeed the fivefold mass:
> The seizer of the burden, man:
> Taking it up is sorrow in this world:
> The laying of it down is bliss.
>
> If a man lay this heavy burden down,
> And take not any other burden up:
> If he draw out that craving, root and all,
> No more an-hungered,[3] he is free.[4]

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[1] *Ponobhavika.*

[2] *Vibhava-tanhā. Comy., uccheda-diṭṭhi* (the annihilationist heresy). Owing to a later use of *vibhava* to mean expanded (vi-) becoming, or prosperity, this term used to be wrongly rendered in English.

[3] *Nicchāto*, 'with hunger stilled,' being *nittanho.*

[4] *Parinibbuto:* he has completed the round of existence.

§ 23 (2). *Understanding.*[1]

At Sāvatthī. . . . Then (the Exalted One) said:—

'Brethren, I will show you things that are to be understood, likewise understanding. Do ye listen to it.

And what, brethren, are the things to be understood? Body, brethren, is a thing to be understood: feeling is a thing to be understood: perception, the activities and consciousness also. These, brethren, are "the things that are to be understood."

And what, brethren, is "understanding"?

The destruction of lust, the destruction of hatred, the destruction of illusion: that, brethren, is called "understanding."'

§ 24 (3). *Understanding, or Thorough knowledge.*[2]

At Sāvatthī. . . . Then (the Exalted One) said:—

'Brethren, by not thoroughly knowing, by not understanding, by not being detached from, by not renouncing[3] body, one is unfit for the destruction of suffering.

By not thoroughly knowing feeling . . . perception . . . the activities . . . consciousness, one is unfit for the destruction of suffering.

But, brethren, by thoroughly knowing, by understanding, by being detached from, by renouncing body, one is fit for the destruction of suffering.

So also, by thoroughly knowing . . . feeling . . . perception . . . the activities . . . consciousness . . . one is fit for the destruction of suffering.'

§ 25 (4). *Desire and lust.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'That desire and lust, brethren, which is in body, do ye renounce them. So will that body become rejected, cut down

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1 *V.M.* 606. B. treats of the three worldly (*lokiya*)*pariññās* or knowledges, viz.: *Ñāta-tīraṇa-pahāna*, or to have come to know things, investigation and rejection of things.

2 Parijānaŋ, abhijānaŋ.

3 At *Expos.* ii, 489 this passage is wrongly referred to; also where it reads: 'not to be eliminated,' *not* should be omitted.

at the root, made like the stump of a palm-tree, made something that has ceased to be,[1] so that it cannot grow up again in the future.

That desire and lust, brethren, which are in feeling, do ye renounce them. So will that feeling become rejected. . . .

That desire and lust, brethren, which are in perception . . . in the activities . . . in consciousness, do ye renounce them. So will that consciousness become rejected, cut down at the root, made like the stump of a palm-tree, made something that has ceased to be, so that it cannot grow up again in the future.'

§ 26 (5). *Satisfaction* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Formerly, brethren, before I was enlightened with the supreme enlightenment, when I was yet a Bodhisat, I thought thus: "Now what is the satisfaction,[2] what is the misery of, what is the way of escape from body ? . . . Likewise from feeling . . . perception, the activities. . . . What is the satisfaction, the misery, the way of escape from consciousness ?"

Then, brethren, to me there came this thought:—

"That ease, that pleasure which arises owing to body: that is the satisfaction of body. That impermanence, that suffering, that instability which is body, that is the misery of body. That restraint of desire and lust, that renouncing of desire and lust which are in body,—that is the way of escape from body.

Likewise also that ease, that pleasure which arises from feeling . . . from perception . . . from the activities . . . from consciousness . . . that is the satisfaction of consciousness. That impermanence, that suffering, that instability which is consciousness,—that is the misery of consciousness. That restraint of desire and lust, that renouncing of desire and lust which are in consciousness,—that is the way of escape from consciousness."

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[1] Wrongly referred to at *Nidd.* i, 53, where *phasso* is being discussed.
[2] *Cf. S.* ii, 171.

So long, brethren, as I did not thoroughly understand, as they really are, the satisfaction of these five factors of grasping as such, the misery of it as such, the way of escape from it as such,—so long, brethren, was I doubtful whether I was enlightened with that supreme enlightenment, unsurpassed in the world with its devas, its Māras, its Brahmas, among the host of recluses and brahmins and of devas and men.

But as soon, brethren, as I thoroughly understood, as they really are, the satisfaction of these five factors of grasping as such, the misery of it as such, the way of escape from it as such,—then, brethren, I knew for certain that I was enlightened with that supreme enlightenment unsurpassed in the world, with its devas, its Māras, its Brahmas, among the host of recluses and brahmins, and of devas and men.

Then, indeed, the knowledge arose in me and insight arose in me:—" Sure is my release. This is my last birth. There is no more rebirth for me now." '*

§ 27 (6). *Satisfaction* (2).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Brethren, I practised the search after the satisfaction which is in body, and to this conclusion I came: " In so far as there is satisfaction of body, that by insight have I rightly seen."

Brethren, I practised the search after the misery which is in body, and to this conclusion I came: " In so far as there is misery of body, that by insight have I rightly seen."

Brethren, I practised the search after the way of escape from body, and to this conclusion I came: " In so far as there is a way of escape from body, that by insight have I rightly seen."

Brethren, I practised the search after the satisfaction, the misery of, the way of escape from feeling . . . perception . . .

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* See *The First Sermon*, *Vin.* i, 10; *S.* v, 420. *Buddhist Suttas* (R.D.), 152-3. Also *K.S.* ii, 114.

the activities in like manner, and to this conclusion I came . . . "a way of escape from consciousness by insight have I rightly seen."

So long, brethren, as I did not thoroughly understand, as they really are, the satisfaction of these five factors of grasping as such, the misery of them as such, a way of escape from them as such,—so long, brethren, was I doubtful (as I have just said) . . . but when I thoroughly understood . . . then the knowledge arose in me, the insight arose in me: "Sure is my release. This is my last birth. There is no more rebirth for me now." '

§ 28 (7). *Satisfaction* (3).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Brethren, if there were not this satisfaction* which comes from body, beings would not lust after body. But inasmuch as there is satisfaction in it, beings lust after it.

If misery, brethren, belonged not to body, beings would not be repelled by body. But inasmuch as there is misery in it, beings are repelled by it.

If there were no way of escape, brethren, from body, beings could not escape from body. But inasmuch as there is a way of escape from it, beings do escape.

So likewise with regard to the satisfaction, the misery, the way of escape from feeling, perception, the activities . . . if there were no way of escape, brethren, from consciousness, beings could not escape from consciousness. But inasmuch as there is a way of escape from consciousness, beings do escape.

So long, brethren, as beings have not thoroughly understood, as they really are, the satisfaction as such, the misery as such, the way of escape as such in these five factors based on grasping,—so long, brethren, beings have not remained aloof, detached, separated, with the barriers to the mind done away with, nor the world and its gods, its Māras, its

Brahmas, nor the host of recluses and brahmins, devas and men.

But so soon, brethren, as beings thoroughly understand, even as they really are, the satisfaction as such, the misery as such, the way of escape as such in these five factors based on grasping,—then, brethren, beings and the world with its devas, its Māras, its Brahmas, the host of recluses and brahmins, devas and men do remain aloof, detached, separated, with the barriers of mind done away with.

§ 29 (8). *Taking delight in.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'He who takes delight, brethren, in body, he takes delight in suffering. He who takes delight in suffering, I declare that he is not released from suffering. He who takes delight in feeling, in perception, in the activities . . . he who takes delight in consciousness, he takes delight in suffering. He who takes delight in suffering, I declare that he is not released from suffering. But he who takes not delight in body, in feeling, in perception, in the activities, in consciousness, he takes not delight in suffering. He who takes not delight in suffering, I declare that he is released from suffering.'

§ 30 (9). *Uprising.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'That, brethren, which is the uprising, the persisting, the rebirth, the manifestation of body,—that is the uprising of suffering, the persisting of diseases, the manifestation of decay and death.

So also with regard to feeling, perception, the activities. . . .

That, brethren, which is the uprising, the persisting, the rebirth, the manifestation of consciousness,—that is the uprising of suffering, the persisting of diseases, the manifestation of decay and death.

But that which is the ceasing, the quelling, the going out of consciousness,—that is the ceasing, the quelling, the going out of suffering.'

§ 31 (10). *The Root of Pain.**

At Sāvatthī. . . . Then (the Exalted One) said:—

'I will teach you, brethren, pain and the root of pain. Do ye listen to it.

And what, brethren, is pain?

Body, brethren, is pain: feeling is pain: perception, the activities, consciousness is pain. That, brethren, is the meaning of pain.

And what, brethren, is the root of pain?

It is this craving that leads downward to rebirth, along with the lure and the lust, that lingers longingly now here, now there: namely, the craving for sense, the craving for rebirth, the craving to have done with rebirth.'

§ 32 (11). *The corruptible.*[1]

At Sāvatthī. . . . Then (the Exalted One) said:—

'I will teach you, brethren, the corruptible and the incorruptible. Do ye listen to it.

And what, brethren, is the corruptible, and what the incorruptible?

Body, brethren, is corruptible. The ceasing, the sinking of it to rest,[2] the coming to an end of it, that is the incorruptible.

Feeling is corruptible, likewise perception, the activities. . . . Consciousness is corruptible. The ceasing of it, the sinking of it to rest, the coming to an end of it,—that is the incorruptible.'

4. On Not Yours

§ 33 (1). *Not yours*[3] (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'What is not of you, brethren, put it away. Putting it away will be for your profit and welfare.

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* *Agha. Comy*, *dukkhaṃ* *Cf* *K.S* ii, 116, *n*

[1] *Pabhangu*, or brittle. *Cf. S* v, 92, where the word is used of gold. *Comy*, *pabhijjana sabhāvaṃ*, 'of the nature to crumble away.'

[2] *Cf. K.S* ii, 44 and *n*. *Expos* ii, 489; *M* i, 140; *Nidd* ii, 438; *Pap*. 234, all of which passages add *dīgha-rattaṃ*. *Comy.*, 'by putting away desire and lust.'

[3] *Upasamo*. Not literally 'rest'

And what, brethren, is not of you? Body, brethren, is not of you. Put it away. Putting it away will be for your profit and welfare.

Feeling is not of you, perception, the activities, consciousness is not of you. Put it away. Putting it away will be for your profit and welfare.

Just as if, brethren, a man should gather, burn, or do what he please with all the grass, all the sticks, branches and stalks in this Jeta Grove,—pray would ye say "this man is gathering, burning *us*, doing what he please with *us*?"'

'Surely not, lord.'

'Why so?'

'Because, lord, this is not our self, nor of the nature of self.'

'Even so, brethren, body is not of you. Put it away. Putting it away will be for your profit and welfare. Feeling is not of you, perception, the activities are not of you, nor consciousness. Put it away. Putting it away will be for your profit and welfare.'[1]

§ 34 (2). *Not yours* (2).

[*The same as the above, leaving out the comparison.*]

§ 35 (3). *The Mendicant.*[2]

At Sāvatthī. . . . In the Park.

I

Then a certain brother came to the Exalted One, saluted him and sat down at one side. So seated, that brother thus addressed the Exalted One:—

'Well for me,[3] lord, if the Exalted One would teach me a doctrine in a few words, so that hearing the teaching of the Exalted One I might dwell solitary, secluded, zealous, ardent

[1] On the inference that there is here implied a self who is not body or mind, see Mrs. Rhys Davids, *Bud. Psy.*, 2nd ed., p. 284.

[2] Trans. Warren, p. 161. *Cf. S.* ii, 244; *K.S.* ii, 165.

[3] *Sādhu.* For this sense of the word see *Sutta-Nipāta Comy.* i, 176.

and aspiring.' (The Exalted One said): 'That for which a brother has a bias, by that he is reckoned.[1] That for which he does not have a bias, by that he is not reckoned.'

'I understand, O Exalted One! I understand, O Wellfarer!'

'But how far, brother, do you understand in full the meaning of what I have thus concisely stated?'

'If one cleave to body, lord, by that he gets a name. If he cleave to feeling, by that he gets a name. So likewise with perception, the activities and consciousness, he gets a name from it. And if, lord, he cleave not to body, he gets no name thereby. So with feeling, perception, the activities, and consciousness. That is how, lord, I understand in full the meaning of what was concisely stated by the Exalted One.'

'Well said! Well said, brother! Well do you understand in full the meaning of what I concisely stated. If one cleave to body, by that he gets a name, and so forth. And if he do not so cleave to body, to feeling, to perception, to the activities, to consciousness, he gets no name thereby. That is how to understand in full the meaning of what I concisely stated.'

Then that brother welcomed the saying of the Exalted One, and was pleased thereat, and he rose from his seat, saluted the Exalted One by the right and departed.

II

Thereupon that brother, living solitary, secluded, zealous, ardent and aspiring, in no long time attained that goal for which the clansmen rightly leave home for the homeless life, even that unrivalled goal of righteous living; attained it even in that very life: and knowing it for himself, realizing it for himself, abode therein, so that he came to know: 'De-

[1] *Sankhaŋ gacchati*, 'goes to a reckoning, comes to be called' *Comy.* paraphrases *paññattiŋ gacchati*, 'is characterised,' 'is reckoned somebody.' *Warren*, 'comes to be' (see below, § 36) Mrs Rhys Davids writes: I think the teaching is this: if your bias, bent, leaning, preoccupation is towards the life of the body, or the things of the worldly mind, you come to be reckoned accordingly; your measure is taken thereby—*i.e.*, you are materialistic, a pleasure-lover, or you are clever, wordy, astute, etc. The true way is to turn aside from both.

stroyed is rebirth, lived is the righteous life, done is my task, for life in these conditions there is no hereafter !'[1]

And that brother was now one of the saints.

§ 36 (4). *The Mendicant* (2).

(*Exactly the same as the previous section, except that the phrase* 'that for which one has a bias' (*yaŋ anuseti*) *is followed by* 'that he takes as measure'[2] (*taŋ anumīyati*). *Thus the paragraph will read,* 'That for which one has a bias, one takes as measure. That which one takes as measure, by that he is reckoned,' *and vice versâ.*)

§ 37 (5). *Ānanda* (1).

At Sāvatthī. . . . In the Park. . . .

Then the venerable Ānanda (came to the Exalted One). . . .

As he sat at one side, the Exalted One thus addressed the venerable Ānanda:—

'If they were to ask you, Ānanda, "Friend Ānanda, what are the things in which is discerned uprising, in which is discerned passing away, in which is discerned otherwiseness while they last ?"[3]—what would you reply to such a question ?'

'If they asked me, lord: "Friend Ānanda, what are the things (as the Exalted One hath said) . . . thus, lord, should I make answer:—

"It is of body, friends, that uprising is discerned, that passing away is discerned, that otherwiseness while it lasts

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[1] *Supra* ii, § 12.

[2] *Comy*, 'That body which one cleaves to . . . perishes when the cleaving dies away. When the object dissolves, the objective states no longer hold together.' So we read (*K.S.* ii, 45), 'if we are occupied about something, this becomes an object for the persistence of consciousness, whence birth takes place.'

[3] To illustrate the terms 'uprising' (*uppādo*), 'passing away' (*vayo*), 'instability' (*aññathattaŋ*), and 'fixity' (*thiti*), *Comy.* quotes a Porāṇa or ancient saying which may be thus translated:—

'Birth is said to be th' uprising: passing-away is called the term:
Ageing, instability; fixity, life's maintenance.'

Cf. A. ii. 152.

is discerned. It is of feeling, of perception, of the activities, of consciousness that uprising is discerned, passing away is discerned, otherwiseness while they last is discerned. These are the things, friends, in which uprising and so on is discerned." Thus questioned, lord, thus should I make answer.'

'Well said! Well said, Ānanda! It is indeed of body, Ānanda, that uprising is discerned, and of feeling, of perception, of the activities, of consciousness. These indeed, Ānanda, are the things in which uprising is discerned, passing away is discerned, otherwiseness while they last is discerned. Thus questioned, Ānanda, thus should you make answer.'

§ 38 (6). *Ānanda* (2).

At Sāvatthī. . . . In the Park. . . .

Then the venerable Ānanda (came to the Exalted One and sat down at one side). As he thus sat, the Exalted One said to the venerable Ānanda:—

'If they were to ask you thus, Ānanda: "Friend Ānanda, what are the things in which uprising has been discerned, in which passing away has been discerned, in which otherwiseness while they last has been discerned? What are the things in which uprising will be discerned, in which passing away, in which otherwiseness while they last will be discerned? What are the things in which they are even now discerned?" Thus questioned, Ānanda, what would you reply?'

'If I were thus questioned, lord, thus should I reply:—

"The body, friends, which is past, perished, altered, of which uprising, passing away, otherwiseness while it lasts, has been discerned, feeling . . . perception . . . activities . . . consciousness, of which uprising, passing away, otherwiseness while it lasts, has been discerned,—these, friends, are the things concerning which these three have been discerned. Then again, friends, of that body which is unborn, not yet manifested, uprising will be discerned, passing away, otherwiseness while it lasts, will be discerned,—these, friends, are the things concerning which these three will be discerned. Then again, friends, of that body which has been born and manifested . . . of that feeling . . . that perception . . . those

activities . . . that consciousness . . . uprising, passing away, otherwiseness while they last, are now discerned,—these are the things concerning which these three are discerned." Thus questioned, lord, thus should I reply.'

'Well said, Ānanda! Well said, Ānanda! It is indeed of that body which is past, perished and altered . . . of that feeling, that perception . . . those activities, of that consciousness that is past, perished and altered,—it is of these that uprising and so forth has been discerned. Likewise of that body and of the other factors yet unborn, unmanifested, uprising, passing away, otherwiseness while they last will be discerned. . . . Likewise it is of that body . . . that feeling . . . that perception . . . those activities . . . that consciousness that is now born and manifested, of which uprising, passing away, otherwiseness while they last are now discerned. Thus questioned, Ānanda, thus should you make answer.'

§ 39 (7). *Conforming to the Norm* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Of that brother, brethren, who is versed in conformity to the Norm,[1] this is the accordant practice. He should abide in the utter disgust for body, for feeling, for perception, for the activities, for consciousness.

So abiding in utter disgust for these, he fully discerns body, feeling, perception, the activities and consciousness.

Fully understanding these he is released from body, from feeling, from perception, from the activities, from consciousness: likewise from rebirth, from old age and decay, sorrow and grief, from woe, lamentation and despair. I declare him to be released from suffering.'

§ 40 (8).
§ 41 (9).
§ 42 (10).
} *Conforming to the Norm* (2), (3), and (4).

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[1] *Anudhammo.* *Comy.*, *Anuloma-dhammo*, 'in accordance or in due order.' *Cf.* *S.* ii, 18; *K.S.* ii, 14.

(*The same as the above, but treated in respect of seeing* (*a*) the impermanence, (*b*) the suffering, (*c*) the lack of a self *in all these.*)

5. On Being an Island to Self

§ 43 (1). *An island to self.*[1]

At Sāvatthī. . . . Then (the Exalted One) said:—

'Do ye abide, brethren, islands unto yourselves, refuges unto yourselves: taking refuge in none other; islanded by the Norm, taking refuge in the Norm, seeking refuge in none other.

By them who are islands unto themselves, brethren, who are a refuge unto themselves, who take refuge in none other, who are islanded by the Norm, take refuge in the Norm, seek refuge in none other—by them the very source of things[2] is to be searched for: thus—" What is the source of sorrow and grief, of woe, lamentation and despair ? What is their origin ?"

What then, brethren, is the source, the origin of these ?

Herein, brethren, the untaught many-folk, who discern not those that are Ariyans, who are unskilled in the Ariyan doctrine, untrained in the Ariyan doctrine, who discern not those who are worthy ones, who are unskilled in the worthy doctrine, untrained in the worthy doctrine,—these regard the body as the self . . . (as at § 7 above). But [the well-taught Ariyan disciple]* beholding, brethren, the impermanence of body, its instability, its coming to an end, its ceasing, says: " Formerly also, as well as now, all bodies were impermanent and suffering, unstable in nature." Thus seeing it as it really is, by perfect insight, he puts away from him all sorrow and grief, woe, lamentation and despair; nor is he troubled at

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[1] Lit., 'self-islanded'; usually rendered 'lamps (*dīpa*) unto yourselves' *Comy., Attadīpa=tānaŋ, lenaŋ, gati, parāyanaŋ=Atta-saraṇa* —*i.e.*, 'shelter, cave of refuge, resort, goal, refuge. *Cf Dialog* ii, 108.

[2] *Yoni yeva upaparikkhitabbo Yoni[so]* is *ab origine* (*cf Yoniso manasikāro*), so 'methodical attention.' *Comy*, '*kāraṇaŋ* ti; *upāyena manasikāro. K S.* i, p. 131.

* The text omits 'the well-taught Ariyan disciple.'

their putting away, but untroubled lives at ease, and so living at ease that brother is called "one who is rid of all that."*

Beholding, brethren, the impermanence of feeling, its instability, its coming to an end, its ceasing, he says: "Formerly also, as well as now, all feeling was impermanent and suffering, unstable in its nature." Thus seeing it as it really is, by perfect insight, he puts away from him all sorrow and grief, woe, lamentation and despair: nor is he troubled at their putting away, but untroubled lives at ease, and so living at ease this brother is called: "One who is rid of all that."

So also with regard to perception, the activities and consciousness.'

§ 44 (2). *The Way to.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'I will teach you, brethren, both the way going to the arising of bodyhood,† and the way going to the ceasing of bodyhood. Do ye listen to it.

And which, brethren, is the way going to the arising of bodyhood?

Herein, brethren, the untaught many-folk (as above) view body as the self . . . view feeling, perception, the activities consciousness as the self; the self as possessed of consciousness, consciousness as being in the self, the self as being in consciousness.

This, brethren, is called "the way going to the arising of bodyhood." So the meaning here is just this:—it is called, brethren, "the view going to the arising of suffering."

And which, brethren, is the way going to the ceasing of bodyhood?

Herein, brethren, the well-taught Ariyan disciple (as above) regards not body as the self, regards not feeling as the self, nor the activities . . . he regards not consciousness as the self, nor the self as possessed of consciousness, nor consciousness as being in the self, nor the self as being in consciousness.

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* *Tad-anga-nibbuto* = *tad'anga-vimutto*—*i.e.*, 'cooled down,' freed as to these [attributes] accordingly or respectively.—*Cf. Pss. of the Sisters*, 447 † *Sakkāya*, lit. 'one's own group.'

This, brethren, is called "the way going to the ceasing of bodyhood." So verily the meaning here is just this:—it is called, brethren, "the view going to the ceasing of bodyhood."'

§ 45 (3). *Impermanence* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is impermanent. What is impermanent, that is suffering. What is suffering, that is without the self. What is without the self, that is not mine, I am not that, not of me is this self. Thus should one view it by perfect insight as it really is. For the one who thus sees it as it really is by perfect insight, his heart turns away, is released[1] from it by not grasping at the Āsavas.[2]

Feeling is impermanent . . . likewise perception, the activities . . . consciousness is impermanent . . . (so seeing) his heart turns away, is released from it by not grasping at the āsavas.

But if, brethren, a brother's heart turns away from the material element, and is released from it by not grasping at the āsavas: if his heart turns away from feeling . . . from perception, from the activities, from consciousness, and is released from it by not grasping at the āsavas . . . then by its release[3] it is steadfast; by its steadfastness it is happy; by its happiness it is not troubled; not being troubled, of its own self it is utterly well; so that he knows: "destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter."'

§ 46 (4). *Impermanence* (2).

At Sāvatthī. . . . Then (the Exalted One) said:—

(*This section repeats the above down to* 'by perfect insight.')

'For him who thus sees this as it really is, by perfect

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[1] *Cf. S.* ii, 48; *K.S.* ii, 37.

Comy. explains, 'he turns away at the moment of realizing the Path, and is released at the moment of realizing the Fruits of the Path.

[2] *Comy., anuppāda-nirodhena niruddhehi āsavehi agahetvā.*

[3] Reading for *vimuttatā, vimuttattā.*

insight, there is no more guessing at the far-off past.[1] As there is no more guessing at the far-off past, there is no more guessing at the far-off future As there is no more guessing at the far-off future, there is no stubborn[2] perversity. As there is no more stubborn perversity in him, his heart turns away from body, from feeling, perception, the activities and consciousness, and is released by not grasping at the āsavas. By its release it is steadfast; by its steadfastness it is happy; by its happiness it is not troubled; being untroubled, of its own self it is utterly well, so that he knows: "destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter."'

§ 47 (5). *View.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'Those recluses and brahmins, brethren, who regard the self in divers ways,[3] regard it as the body-mass of five factors based on grasping,[4] or as some one of these. What five?

Herein, brethren, the untaught many-folk who discern not those that are Ariyans . . . regard body as the self, self as possessed of body, body as being in the self, self as being in body . . . so also as to feeling, perception, and the other factors. . . . Thus this is the view:—it has come to him (to think) "I am." Now when it has come to anyone to think "I am," there comes to pass a descent of the five feeling-faculties[5] of seeing, hearing, smelling, tasting and touching.[6]

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[1] *Cf. D.* i, 12; *Dialog.* i, 26

[2] *Infra* 110. Text reads *thāmaso* (gen of *thāmo*) *parāmāso* But *Comy.* reads *thamāmaso parāmaso* (*diṭṭhiyo*) as below, § 85. *M.* i, 257 has *thāmasā parāmassa abhinivissa voharati.*

[3] *Anekavihitaŋ*, adv. If it is past part., trans., 'as bestowed in divers ways'

[4] *Cf. Buddhism* (1912) p. 58. *Buddh. Psych* (1924) 102.

[5] *Pañcannaŋ indriyānaŋ avakkanti hoti.*

Comy., 'There is a rebirth (*nibbatti*) of the five feeling-faculties causally resulting from the existence of that net of sensuality.'

Avakkanti (*okkanti*) = *pātubhāvo*, 'manifestation'

[6] *Kāyindriya*, 'body-faculty,' the skin enveloping body (sense of touch) being the faculty.

Mind is the result, mind-states[1] are the result, the ignorance-element is the result.[2] Touched by the feeling born of contact with ignorance, there comes to the untaught many-folk (the view), "I am"; there comes (the view), "this same I am"; there comes (the view), "things will be"; there comes the view, "things will not be";[3] there comes the view, "things will have body"; the view, "things will be bodyless"; there comes the view, "things will be conscious". the view, "things will be unconscious"; the view, "things will be neither conscious nor unconscious."

It is just therein, brethren, that the five feeling-faculties persist. But herein for the well-taught Ariyan disciple ignorance is put away and knowledge arises.[4] Along with the fading away of ignorance and the arising of knowledge there comes to him no view that "I am," that "this same I am," that "things will be, things will not be: things will have body, will not have body: things will be conscious, will be unconscious, will be neither conscious nor unconscious."'

§ 48 (6). *The Factors.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'I will teach you, brethren, the five factors and the five factors that have to do with grasping. Do ye listen to it.

And what, brethren, are the five factors?

All body, brethren, be it past, future or present, inward or outward, gross or subtle, low or lofty, far or near,—that is called "the body-factor."[5] Every feeling, every perception, all the activities . . . every consciousness, be it past, future or present, inward or outward, etc. . . . that is called the "consciousness-factor."

These five, brethren, are called the five factors.

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[1] *Dhammā* (says *Comy.*) = *ārammanaṃ*, 'base for thought'

[2] *Mano, dhammā avijjādhātu* Here text reads *vijjā*, but Burm and *Comy*, *avijjā* is preferable.

[3] *Comy.*, 'The eternalist and annihilationist views.'

[4] *Comy*, 'Of the Arahant's Path.'

[5] *Cf. Compendium*, p. 185; *Pts. of Contr.* 95; *M.* iii, 16 *ff.*

And what, brethren, are the five factors that have to do with grasping?[1] Every body, brethren, be it past, future or present . . . be it far or near, is a co-āsava, and has to do with grasping. That is called the five factors that have to do with grasping.

Every feeling, brethren . . . that is called the factor of feeling that has to do with grasping. . . .

Every perception . . . that is called the perception factor, that has to do with grasping.

All the activities. . . . Whatsoever consciousness, be it past, future or present . . . be it far or near, is a co-āsava, and has to do with grasping. These are called the fivefold mass of factors that have to do with grasping.'

§ 49 (7). *Soṇa*[2] (1).

Thus have I heard: Once the Exalted One was staying near Rājagaha in the Bamboo Grove at the Squirrels' Feeding-Ground.

Then Sona, the housefather's son, came to the Exalted One (and sat down): As he thus sat, the Exalted One thus addressed Soṇa, the housefather's son:

'Whatsoever recluses and brahmins, Sona, hold views about the impermanent body, the sorrow-fraught, the unstable, such as "better am I," "equal am I," or "worse am I" (than thou), what else are they but non-seers of what really is?[3]

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[1] *Upādānīyaṃ*. *Comy.*, 'which comes to be as a condition of the bases'; it is equivalent to *upādātabbaṃ*.

[2] Soṇa (to be distinguished from Sona). This may have been one of the three bhikkhus of the name mentioned in *Theragāthā*: one of whom gives a name to a section in *Udāna*.

[3] The three forms of *māno* (conceit). See *Dialog.* iii, 209 *n.*; also *S.* i, 12; *K.S.* i, 17. I quote the verse:

> 'Whoso doth build fancies concerning values:—
> "Equal am I, better, or worse (than thou art)"—
> Hereby he may quarrels provoke. But whoso
> In all three ways holdeth his mind unshaken,
> "Equal (am I), or "different" occurs not.'

Cf. S. ii, 253.

Likewise, whatsoever recluses and brahmins, Soṇa, hold views of this sort about impermanent feeling, the sorrow-fraught, the unstable . . . perception . . . activities . . . consciousness . . . what else are they but non-seers of what really is?

But, Soṇa, whatsoever recluses and brahmins hold not views of this sort about the impermanent body, the sorrow-fraught, the unstable . . . perception . . . activities . . . consciousness . . . such as "better am I," "equal am I," or "worse am I" (than thou) . . . what else are they but seers of what really is?

Now what think you, Soṇa? Is body permanent or impermanent?'

'Impermanent, lord.'

'And what is impermanent, is that woe or weal?'

'Woe, lord.'

'And is it fitting to hold such views as "this is mine," "this am I," or "this is the self of me," about that which is impermanent and unstable?'

'Surely not, lord.'

'Is feeling . . . perception . . . the activities . . . is consciousness permanent or impermanent? (as before). . . .'

'Surely not, lord.'

'Wherefore, Soṇa, whatsoever body there be, whether past, future or present, inward or outward, gross or subtle, low or lofty, far or near . . . every body should thus be regarded as it really is by right insight. Thus "this is not mine," "this am not I," "this of me is not the self."

And so also with regard to feeling, perception, the activities and consciousness (so should they be regarded).

Thus seeing, Soṇa, the well-taught Ariyan disciple feels disgust at body, feels disgust at feeling, at perception, the activities and consciousness. Feeling disgust he is repelled thereby. Being repelled he is released. In being released there is knowledge thereof, so that he knows "destroyed is rebirth, lived is the righteous life, done is my task, for life in these conditions there is no hereafter."'

§ 50 (8). *Soṇa* (2).

Thus have I heard: Once the Exalted One was staying near Rājagaha in the Bamboo Grove at the Squirrels' Feeding-Ground.

Then Soṇa, the housefather's son, came to the Exalted One (and sat down). As he thus sat, the Exalted One thus addressed Soṇa, the housefather's son:

'Whatsoever recluses and brahmins, Soṇa, know not body, know not its uprising, know not its ceasing, know not the way going to its ceasing . . . and know not feeling and its uprising, its ceasing; know not the way going to its ceasing . . . know not perception nor the activities nor consciousness . . . those recluses or brahmins, Soṇa, are approved neither among recluses as such, nor among brahmins as such: nor have those venerable ones in this very life understood of themselves, nor have they realized the good of being recluses, the good of being brahmins, nor do they live in the attainment thereof.

And whatsoever recluses and brahmins, Soṇa, do know body, do know the arising of body, do know its ceasing and the way going to its ceasing: do know feeling, its arising, its ceasing and the way going to its ceasing: do know perception . . . the activities and consciousness in this way . . . those recluses or those brahmins, Soṇa, are approved among recluses as such, and among brahmins as such. And those venerable ones have in this very life understood of themselves and have realized the good of being recluses and the good of being brahmins, and they do live in the attainment thereof.'[1]

§ 51 (9). *The Destruction of the Lure* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Brethren, when a brother sees that body is impermanent, he, rightly perceiving "this is the right view," feels disgust thereat. By the destruction of the lure of lust comes the destruction of lust. By destruction of lust comes the de-

[1] *Cf. S.* ii, 14; *K.S.* ii, 11, where the same words are used of 'decay and death.'

struction of the lure, and by this destruction of the lure the heart is set free, and it is called " well freed." And so for the other four factors.'

§ 52 (10). *The Destruction of the Lure* (2).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Do ye apply your minds thoroughly,[1] brethren, to body and regard it in its true nature as impermanent. He who so applies his mind thoroughly to body, and so regards it, feels disgust at body. By the destruction of the lure of it comes destruction of lust. By the destruction of lust comes the destruction of the lure, and by the destruction of the lure the heart is set free, and it is called " well freed," and so for the other four factors.

II. " THE MIDDLE FIFTY "

1. On Attachment

§ 53 (1). *Attachment.*[2]

At Sāvatthī. . . . Then (the Exalted One) said:—

'Attachment, brethren, is bondage; aloofness is freedom.

By attachment to body, brethren, consciousness, if it get a standing, may persist. With body for its object, with body for its platform, seeking means of enjoyment, it may come by growth, increase, abundance.[3] With the activities for its object, with the activities for its platform, seeking a means of enjoyment, it may come by growth, increase, abundance.

Were a man, brethren, to declare thus: " Apart from body, apart from feeling, apart from perception, apart from the

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[1] *Yoniso.*

[2] *Cf* Warren, p 162. *Upayo* (text reads *upāyo*). *Comy.*, ' by way of craving, views, conceit, it is subject to the five factors.'

[3] *Cf. Dialog.* iii, 220, and *n.* for a somewhat similar paragraph. *Comy.*, ' activity-consciousness, arousing action, by its ability to induce rebirth, would experience growth, etc.'

activities, I will show forth the coming or the going or the decease or the rebirth of consciousness, or the growth or the increase or the abundance of consciousness"—to do that were impossible.

If lust for body, brethren, is abandoned by a brother, by that abandonment of lust its foothold is cut off.[1] Thereby there is no platform for consciousness.

Likewise as regards feeling, perception, the activities. . . . So also, brethren, if lust for the consciousness-element be abandoned by a brother, by that abandonment of lust its foothold is cut off. Thereby there is no platform for consciousness.

Without that platform consciousness has no growth, it generates no action[2] and is freed: by freedom it is steady:[3] by its steadiness it is happy: owing to happiness it is not troubled. Being untroubled, of itself it becomes utterly well, so that it knows: "Destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter." '

§ 54 (2). *Seed.*[4]

At Sāvatthī. . . . Then (the Exalted One) said:—

' There are five sorts of seed, brethren. What five? Root-seed, trunk-seed, seed from shoots, seed from joints, grain-seed, making five in all. Suppose, brethren, that these five sorts of seed are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting,[5] and happily planted, but that

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[1] *Vocchijjat' ārammanaŋ* *Comy.*, 'By absence of the ability to induce rebirth its support is severed.'

[2] *Cf. S.* ii, 82 (*sankhāraŋ abhisankharoti*). *Comy.* reading *anabhisankhacca*, 'generates (no conception).'

[3] *Cf. S.* ii, 65. In this connexion *thito* is not 'fixed on an object' but 'calmed' or 'steadfast.' (Or 'he,' or 'one' is steady.)

[4] *Vin.* v, 132. In detail at *Vin.* iv, 35 *Cf. M.P.* 52-3. Explained by *Comy.* with examples of each sort, such as turmeric, ginger, etc.; wild-fig; knot-grass and bamboo; *samīraṇa* (a creeper with berries); grain, such as rice, barley, and beans.

[5] *Cf. D.* ii, 353-4; *Dialog* ii, 371 Text *sāradāni* (autumnal; year-old, so fertile). *Comy.*, *sārādāyinī*, and explains 'containing the sap, pith, or essence.' Professor R. D. translates 'selected seed,' *M.P.* 255. *Cf. Questions of King Milinda*, ii, p. 79 *n.* '*Sāradaŋ bījaŋ*, "Seed which will give *sāra*." It has nothing to do with *sāradaŋ*, "autumn."'

there is no soil and no water. Think ye, brethren, that these five sorts of seed would come to growth, increase, abundance?'

'Surely not, lord.'

'Suppose, brethren, that these five sorts of seed are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, but not happily planted, and that there were soil and water. Now would these five sorts of seed come to growth, increase, abundance?'

'Surely not, lord.'

'Again, brethren, suppose that these five sorts of seed are unbroken, not rotten, unspoiled by wind and heat, capable of sprouting, and happily planted, but that there is both soil and water. Now would these five sorts of seed come to growth, increase, abundance?'

'Surely, lord.'

'As the earth-element, brethren, so should the four stations of consciousness be considered. As the water-element, brethren, so should the lure of lust be considered. As the five sorts of seed, brethren, so should consciousness and its cause be considered.

By attachment to body, brethren, consciousness, if it got a standing, would stand. With body for its object, with body for its platform, seeking a means of enjoyment, it would come by growth, increase, abundance. By cleaving to feeling, brethren, to perception, to the activities . . . these would come by growth, increase, abundance.

Were a man, brethren, to declare thus: "Apart from body, apart from feeling, apart from perception, apart from the activities, I will show forth the coming or the going, or the decease or the rebirth of consciousness, or the growth, the increase, the abundance of consciousness . . ."—to do that were impossible.

If lust for the body, brethren, be abandoned by a brother . . .'

(*The rest is the same as in the previous section to the end.*)

§ 55 (3). *Inspired words.*[1]

At Sāvatthī. . . . Then the Exalted One uttered these inspired words:

'Were I not then,* it would not now be mine.
It shall not be, and mine it shall not be.

If a brother were thus resolved, he could burst the bonds that bind to the lower world.'[2]

At these words, a certain brother thus addressed the Exalted One: 'But wherein, lord, could a brother, making his resolve in these words:

Were I not then, it would not now be mine.
It shall not be, and mine it shall not be . . .

burst the bonds that bind to the lower world?'

'As to that, brother, the untaught many-folk who discern not those that are Ariyans . . . regard body as the self, or the

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[1] *Udānaŋ* Lit., 'up-breathing' *Comy.*, 'breathed out an utterance originated by a strong emotion of joy, on this occasion owing to the efficacy of the teaching,' which he illustrates by two stories. Also at *D.A.* 141 he says, 'as pent-up waters burst forth in a flood, so, when the heart cannot hold a joyous utterance, the excess cannot be contained, but rushes out' In this connexion *cf* the riddling *Udānaŋ* at *Ud.* vi, 3 (last line at *Thag.* 180):

ahu pubbe, tadā n' āhu · n' āhu pubbe, tadā ahu:
na c' āhu, na ca bhavissati, na c' etarahi vijjati.

* Text has *no c' assa*, but on p. 99, 183, *no c' assaŋ*. I read with *Comy.*—

no c' assaŋ no ca me siyā
na bhavissati na me bhavissati.

Comy. says, 'if it were not for my past karma, my present body-person would not exist.' The aspirant who is in earnest here makes up his mind that *he* shall no more come to be (The Pali future inflexion, *bhavissati*, is one and the same, not our 'shall be, will be.' It is not easy to say whether a meaning of resolve, 'shall be,' could be conveyed by it —ED.)

[2] *Orambhāgiyāni saŋyojanāni. Cf. D* i, 92, etc. The first five fetters that bind to the world of lust, by breaking which one is reborn in the *brāhma* world (as non-returner), thence to pass to Nibbāna, to come back no more.

self as possessed of body, or body as in the self, or the self as in body. . . . So also with feeling, perception, the activities and consciousness.

Of the impermanent body they do not understand, as it really is, "body is impermanent." Of the impermanent feeling, the impermanent perception, of the activities . . . of the impermanent consciousness they do not understand, as it really is, "these are impermanent."

Of the pain-fraught body they do not understand, as it really is, "body is pain-fraught. . . ." Likewise of the pain-fraught feeling, of perception, of the activities, of consciousness they do not understand, as it really is, "these are pain-fraught."

Of the selfless body they do not understand, as it really is, "body is selfless." Nor yet of the other factors do they so understand.

Of the conditioned body they do not understand, as it really is, "body is conditioned," nor do they so understand of feeling, and of the other factors.

That "body will come to cease" they do not understand, as it really is.

That feeling, perception, the activities, and consciousness will come to cease they do not understand.

But, brethren, the well-taught Ariyan disciple, who discerns those that are Ariyans. . . . Of this impermanent body he understands, as it really is, "body is impermanent": likewise of the other factors he so understands.

He understands "body is pain-fraught," "body is selfless," "body is conditioned," "body will come to cease"; and he so understands of the other factors.

Owing to the ceasing[1] of body, the ceasing of feeling, of perception, of the activities and consciousness, a brother making his resolve in these words:

> Were I not then, it would not now be mine.
> It shall not be, and mine it shall not be,

could burst the bonds that bind to the lower world.'

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[1] *Vibhava*, 'the absence of becoming.' *Dialog.* ii, 340 *n.*

'Even so resolving, lord, a brother could burst the bonds that bind to the lower world. But how knowing, lord, how seeing, are the āsavas straightway[1] destroyed in him?'

As to that, brother, the untaught many-folk are troubled where there is no ground for trouble. It is by this thought, brother, that they are troubled: "were I not then," and so forth.

But the well-taught Ariyan disciple is not troubled where there is no ground for trouble. He is not troubled, brother, by this thought: "were I not then," and so forth.

By attachment to body, brother, consciousness, if it got a standing, would stand. With body for its object. . . . (*here Sutta* 53 *is repeated*).

Thus knowing, brother, thus seeing, the āsavas are straightway destroyed in him.'

§ 56 (4). *Grasping* (*applied to*) *the Series.**

At Sāvatthī. . . . Then (the Exalted One) said:—

'There are these five groups, brethren, that arise from grasping. What five? They are—the grasping body-group, the grasping feeling-group, the grasping perception-group, the grasping activities-group, the grasping consciousness-group.

So long, brethren, as I understood not fully, as they really are, these five grasping-groups, and the fourfold series,—just so long, brethren, was I not assured that about this world with its devas, its Māras, its Brahmas, in the realm of recluses and brahmins, of devas and men, I was fully enlightened with the supreme enlightenment.

But as soon, brethren, as I fully understood, as they really

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[1] *Anantarā*, 'without interval' *Comy.*, 'There are two proximates, the near and the further. Insight of the Path is the close proximate.'

* *Parivaṭṭaŋ*, below *catu-parivaṭṭaŋ*—viz., the series of the Four Truths This is the alternative title of a sutta in the Majjhima (No. 115); see *ibid.*, p. 67, where the 'four' are the ways in which a brother may be approved as wise and thoughtful.

are, these five grasping-groups, and the fourfold series,—then, brethren, was I assured that about this world, with its devas, its Māras, its Brahmas, in the host of recluses and brahmins, of devas and men, I was one fully enlightened with the supreme enlightenment.

And how in a fourfold series?

I fully understood body, I fully understood the arising of body, I fully understood the ceasing of body, I fully understood the way going to the ceasing of body.

In like manner I fully understood feeling, its arising, its ceasing and the way going to the ceasing of feeling.

I fully understood this in regard to perception, the activities and consciousness.

And what, brethren, is body?

It is the four great elements,[1] and that form which is based on the four great elements. That, brethren, is called body.

From the arising of food[2] is the arising of body: from the ceasing of food is the ceasing of body. And the way going to the ceasing of body is this Ariyan Eightfold Path, to wit: right views . . . (*and the rest, and*) right concentration.

Whatsoever recluses or brahmins, brethren, fully understand body in this way, they by fully understanding thus the arising of body, the ceasing of body and the way going to the ceasing of body, are thereby apt for the disgust at body, for the fading out, for the utter ceasing of body. These are truly apt, and they who are truly apt are firm-grounded[3] in this Norm and Discipline.

And whatsoever recluses or brahmins, brethren, by thus fully understanding body, its arising, its ceasing and the way going to its ceasing, through disgust at body, through the fading out and utter ceasing of body, are thereby liberated without grasping,[4] they are well liberated, they who are well

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[1] Or 'phenomena'; *mahābhūtā*. *Cf K S* i, 23 *n*. *Dhammasangani*, § 584, and *n*.; *V.M.* 590; *Expos*. 404.

[2] Or 'sustenance,' or 'a condition' or 'cause.'

[3] *Gadhanti*.

[4] *Anupādā* for *anupādāya*. *Cf*. *S*. ii, 253; *K S* ii, 168 *n*.

liberated are perfected:[1] they who are perfected, for them there is no more the whirling round for them.[2]

And what, brethren, is feeling?

It is these six seats of feeling, brethren: feeling that is born of contact with eye, feeling that is born of contact with ear, born of contact with nose, with tongue, with body (*i.e.*, skin), and with mind. That, brethren, is called feeling. Owing to the arising of contact there is the arising of feeling; owing to the ceasing of contact, there is ceasing of feeling. This is that Eightfold Ariyan Path going to the ceasing of feeling, to wit: right views . . . (*and the rest*).

Moreover, brethren, whatsoever recluses or brahmins, by fully understanding feeling in this way, by fully understanding in this way the arising of feeling, the ceasing of feeling and the way going to the ceasing of feeling, are thereby apt for the disgust at feeling, for the fading out, for the utter ceasing of feeling,—these are truly apt. They who are truly apt are firmly grounded in this Norm and Discipline.

And whatsoever recluses or brahmins, brethren, by fully understanding feeling in this way . . . and the way going to the ceasing of feeling . . . of these can one say, "no more is there the whirling round."

And what, brethren, is perception? It is these six seats of perception, brethren: perception of sights, perception of sounds, of smells, tastes, touches, and mental images. This is called perception. From the arising of contact is the arising of perception, by the ceasing of contact is the ceasing of perception: this is that Ariyan Eightfold Path going to the ceasing of perception, to wit: right views . . . (*and the rest*).

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[1] *Kevalino. Comy.*, '*sakalıno kata-sabba-kiccā*,' 'have perfected all their tasks.' It is interesting to compare this use of the term for the recluse's ideal of saintship with the more metaphysical emphasis in the Sānkhya use of it.

[2] There is here a word-play on (*pari-*)*vaṭṭa*. *Vaṭṭaŋ tesaŋ n'atthi paññāpanāya*. *Cf.* the phrase used above, *nâparaŋ itthattāyā* and *na sankhaŋ gacchati*. *Comy.* takes *vaṭṭaŋ* (*a*) as 'the whirling on the wheel or in the whirlpool of existence; (*b*) as *kāraṇaŋ*, cause. For them nothing is left to point to as existence or as cause. *Cf. S.* i, 15, *ettha vaṭṭaŋ na vaṭṭati*, 'no more whirls the round.'

Moreover, brethren, by fully understanding in this way perception, its arising, its ceasing and the way going to its ceasing . . . of such as these can one say "no more is there the whirling round."

And what, brethren, are the activities?

They are these six seats of will:[1] the will for sights, the will for sounds, for smells, for tastes, for touches, and for mental images. These, brethren, are the activities.

From the arising of contact comes the arising of the activities: from the ceasing of contact comes the ceasing of the activities, and this is that Ariyan Eightfold Path going to the ceasing of the activities, to wit: right views . . . (*and the rest*).

And whatsoever recluses or brahmins, brethren, by thus fully understanding the activities, by thus fully understanding the arising of the activities, their ceasing and the way going to their ceasing, are thereby apt for disgust at the activities, for the fading out, for the utter ceasing of them they are truly apt. They who are truly apt are firm grounded in this Norm and Discipline.

Moreover, brethren, whatsoever recluses or brahmins, by fully understanding the activities, their arising, their ceasing and the way going to their ceasing, through disgust at the activities, through the fading out, through the utter ceasing of the activities, are thereby liberated without grasping, they are truly liberated. They who are truly liberated, they are perfected: they who are perfected, of such as these can one say "there is no more the whirling round."

And what, brethren, is consciousness?

It is these six seats of consciousness, eye-consciousness, ear-consciousness, nose-, tongue-, skin-, mind-consciousness. This, brethren, is called consciousness.

From the arising of mind and body comes the arising of consciousness: from the ceasing of mind and body comes the ceasing of consciousness, and this Ariyan Eightfold Path is the way going to the ceasing of consciousness, to wit: right views . . . (*and the rest*).

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[1] *Sañcetanā*. *Cf.* ii, 39, 40, etc.

Now whatsoever recluses or brahmins, brethren, by thus fully understanding consciousness, by thus fully understanding its arising, its ceasing and the going thereto, are apt for disgust at consciousness, for the fading out, for the ceasing of consciousness,—they are truly apt They who are truly apt are firm-grounded in this Norm and Discipline.

Moreover, brethren, whatsoever recluses or brahmins, by thus fully understanding consciousness, its arising, its ceasing and the way going to its ceasing, by the disgust at, by the fading out of, by the utter ceasing of consciousness are liberated without grasping,—they are truly liberated. They who are truly liberated are perfected. Of them who are perfected it may be said "there is no more the whirling round."'

§ 57 (5). *The Seven Points.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'A brother who is skilled in the seven points,[1] brethren, who is an investigator of the three ways,[2] he is called "accomplished[3] in this Norm and Discipline, one who has reached mastership,[4] superman."[5]

And how, brethren, is a brother skilled in the seven points ?

Herein, brethren, a brother fully knows body, the arising of body, the ceasing of body and the way going to the ceasing of body. He fully knows the satisfaction there is in body, the misery that is in body, the escape from body.

He fully knows feeling in like manner, and perception, the activities. . . .

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[1] *Satta-ṭṭhānā. Comy*, *okāsā. Comy.* calls this sutta 'excellent, pre-eminent, alluring.'

[2] These were apparently not an obvious category. The *Comy.* gives two alternatives—viz., according to the view of elements, of domain, and of causal arising; or of things in themselves, their sphere of action, and the manner of their action.

[3] *Kevalī. Cf.* above, p. 52.

[4] *Vusitavā. Cf. M.* i, 4. *Papañc. Sūd.* 42;—'*garu-saŋvāse pi ariya-magge pi ariyavāsesu pi vasi, parivasi, vuttho, parivuttho : so vutthavāso ciṇṇacaraṇo ti :* synonyms of 'abiding in.'

[5] *Uttamapuriso. Cf. Dialog.* iii, 132-6; *Dhp.* 97; *D.* iii, 142.

He fully knows consciousness, he fully knows the arising of consciousness, the ceasing of consciousness and the way going thereto. He fully knows the satisfaction that is in consciousness, the misery that is in consciousness, and the escape from consciousness.

And what, brethren, is body? It is the four great elements, and that form which is derived from the four great elements. That, brethren, is called body. From the arising of food comes the arising of body: from the ceasing of food is the ceasing of body: and the way going to the ceasing of body is this Ariyan Eightfold Path, to wit: right views . . . (*and the rest*).

That ease, that pleasure which arises because of body, that is the satisfaction that is in body. In so far as body is impermanent, is fraught with suffering and unstable, that is the misery that is in body. That restraint of desire and lust, that putting away of desire and lust that are in body, that is the escape from body.

Whatsoever recluses or brahmins, brethren, by thus fully understanding body, its arising, its ceasing and the way going to its ceasing, by thus fully understanding the satisfaction, the misery of body, and the way of escape from body, are apt at disgust, apt at the fading out of, the ceasing of body,—they are truly apt. They that are truly apt are firm grounded in this Norm and Discipline.

Moreover, brethren, whatsoever recluses or brahmins, by thus fully understanding body, its arising, its ceasing and the way going to its ceasing . . . by thus fully understanding the satisfaction, the misery and the escape from body, they who are apt at disgust for body, apt at the fading out, the ceasing of body, are liberated without grasping,—they are truly liberated . . . for them it may be said "there is no more the whirling round."

And what, brethren, is feeling?

These six seats of feeling, to wit: feeling that is born of contact with eye and the other organs . . . from contact with mind . . . this, brethren, is called feeling. From the arising of contact comes the arising of feeling; from the ceasing of contact is the ceasing of feeling; and the way going to the

ceasing of feeling is this Ariyan Eigthfold Path, to wit: right views . . . (*and the rest*).

That ease, that pleasure which arises because of feeling,—that is the satisfaction that is in feeling. In so far as feeling is impermanent, fraught with suffering and unstable, this is the misery that is in feeling. That restraint of desire and lust, that putting away of desire and lust which are in feeling . . . that is the escape from feeling.

Now whatsoever recluses or brahmins, brethren, by thus fully understanding feeling, its arising, its ceasing, and the way going thereto; by thus fully understanding the satisfaction, the misery that is in feeling, and the escape from feeling, are apt for disgust at feeling, apt for the fading out, for the utter ceasing of feeling,—they are truly apt. They that are truly apt are firm grounded in this Norm* and Discipline.

Moreover, brethren, whatsoever recluses or brahmins, by fully understanding these things . . . are truly liberated . . . for them it may be said " there is no more the whirling round."

And what, brethren, is perception ?

These six seats of perceiving: perception of body, perception of sound, of smell, taste, tangibles and mental images . . . that, brethren, is called perception, and for those who fully understand it . . . (as I have told you) there is "no more the whirling round."

And what, brethren, are the activities ?

These six seats of will:[1] the will that is in body . . . in mental images. These, brethren, are called the activities. From the arising of contact comes the arising of the activities. From the ceasing of contact is the ceasing of the activities: and the way going to the ceasing of the activities is this Ariyan Eightfold Path, to wit: right views . . . (*and the rest*).

That ease, that pleasure which arises because of the activities, that is the satisfaction that is in the activities. In so far as the activities are impermanent, fraught with suffering and unstable,—that is the misery of the activities. That restraint of the desire and lust that are in the activities, that putting

* Text omits *dhamma*.

[1] *Cetanā*. Lit.: thinking.

away of the desire and lust that are in the activities,—that is the escape from the activities.

Whatsoever recluse or brahmins, brethren, fully understand these things, as I have told you, for them it may be said " there is no more the whirling round."

And what, brethren, is consciousness ?

These six seats of consciousness: sight-consciousness, hearing-, smelling-, tasting-, touching-, and mind-consciousness. This, brethren, is called consciousness. From the arising of name and shape[1] (comes) the arising of consciousness; from their ceasing its ceasing. The way going to its ceasing is just that Ariyan Eightfold Path, namely, etc. *Continue as for the other four 'groups.'*

In this way, brethren, a brother is skilled in the seven points.

And how, brethren, is a brother an investigator of the three ways ?

As to that, brethren, a brother investigates things by way of the elements,* by way of the sense-spheres, by way of causal happening.

That is how he is an investigator of the three ways.

A brother who is skilled in the seven points, brethren, who is an investigator of the three ways,—he is called accomplished in this Norm and Discipline, one who has reached mastership, superman.'

§ 58 (6). *Fully enlightened.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'The Tathāgata, brethren, who being arahant,[2] is a fully enlightened one, because of disgust at body, of the fading out of body, of the ceasing of body, is called " freed without grasping," " fully enlightened."

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[1] *Nāmarūpa.*

* *Dhātuso. Comy.*, '*dhātū sabhāvena passati*,' 'sees the elements in their real nature.'

[2] *Arahaŋ*, the crude form, *or* present participle, not *arahā*, the nominative.

That brother who is freed by insight, because of disgust at body, of the fading out, the ceasing of body, is called "freed without grasping," "freed by insight."

The Tathāgata, brethren, who being arahant, is a fully enlightened one, because of disgust at feeling, of the fading out, the ceasing of feeling, is called "free without grasping," "fully enlightened."

So also with perception, the activities and consciousness . . . such an one is called "freed without grasping," "fully enlightened."

Now herein, brethren, what is the distinction, what is the specific feature,[1] what is the difference between the Tathāgata who, being arahant, is a fully enlightened one, from the brother who is freed by insight?'

'For us, lord, things are rooted in the Exalted One, have the Exalted One for their guide and their resort. Well for us, lord, if the Exalted One should reveal unto us the meaning of this saying. Hearing the Exalted One, the brethren will bear it in mind.'

'Then listen, brethren, and apply your minds closely. I will speak.'

'Even so, lord,' replied those brethren to the Exalted One.

'The Tathāgata, brethren, who, being arahant, is fully enlightened, he it is who doth cause a way to arise[2] which had not arisen before; who doth bring about a way not brought about before; who doth proclaim a way not proclaimed before; who is the knower of a way, who understandeth a way, who is skilled in a way. And now, brethren, his disciples are wayfarers who follow after him.[3] That, brethren, is the distinction, the specific feature which distinguishes the Tathāgata who, being arahant, is fully enlightened, from the brother who is freed by insight.'

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[1] *Adhippāyoso.*

[2] *Cf. S.* ii, 104-5; *S.* ii, 74. *Comy.* refers to the passage.

[3] *Cf. S.* i, 190; *K.S.* i, 242; *M.* iii, 8.

§ 59 (7). *The Five.*

At Benares, in the Deer Park was the occasion[1] (for this discourse).

At that time the Exalted One thus addressed the band of five brethren:

'Body, brethren, is not the Self. If body, brethren, were the Self, then body would not be involved in sickness, and one could say of body: "Thus let my body be. Thus let my body not be." But, brethren, inasmuch as body is not the Self, that is why body is involved in sickness, and one cannot say of body: "thus let my body be; thus let my body not be."

Feeling is not the Self. If feeling, brethren, were the Self, then feeling would not be involved in sickness, and one could say of feeling: "thus let my feeling be; thus let my feeling not be."

Likewise perception, the activities and consciousness are not the Self. If consciousness, brethren, were the Self, then consciousness would not be involved in sickness, and one could say of consciousness: "thus let my consciousness be; thus let my consciousness not be;" but inasmuch as consciousness is not the Self, that is why consciousness is involved in sickness: that is why one cannot say of consciousness: "thus let my consciousness be; thus let my consciousness not be."

Now what think ye, brethren. Is body permanent or impermanent?'

'Impermanent, lord.'

'And what is impermanent, is that weal or woe?'

'Woe, lord.'

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[1] *Nidānaṃ.* *Vin.* i, 12. This is the famous logion out of which the compilers have elaborated with formulas the so-called Anattalakkhaṇa-Sutta. 'The five' were Aññāta-Kondañña, Vappa, Bhaddiya, Mahānāma and Assaji, the early supporters of the Master. The discourse followed that which is called *Dhamma-cakka-ppavattana-sutta*, or 'the Foundation of the Realm of Righteousness.' There is a tradition that it took place on the full-moon day of *Āsaḷhā* (July). *Cf.* Warren, p. 146.

'Then what is impermanent, woeful, unstable by nature, is it fitting to regard it thus: "this is mine; I am this; this is the Self of me?"'

'Surely not, lord.'

'So also is it with feeling, perception, the activities and consciousness. Therefore, brethren, every body whatever, be it past, future or present, be it inward or outward, gross or subtle, low or high, far or near,—every body should be thus regarded, as it really is, by right insight,—"this is not mine; this am not I; this is not the Self of me."

Every feeling whatever, every perception whatever, all activities whatsoever (must be so regarded).

Every consciousness whatever, be it past, future or present, be it inward or outward, gross or subtle, low or high, far or near,—every consciousness, I say, must be thus regarded, as it really is, by right insight: "this is not mine; this am not I; this is not the Self of me."

So seeing, brethren, the well-taught Ariyan disciple feels disgust for body, feels disgust for feeling, for perception, for the activities, feels disgust for consciousness. So feeling disgust he is repelled; being repelled, he is freed; knowledge arises that in the freed is the freed thing; so that he knows: "destroyed is rebirth; lived is the righteous life; done is my task; for life in these conditions there is no hereafter."'

Thus spake the Exalted One, and the band of five brethren were pleased thereat, and welcomed what was said by the Exalted One. Moreover, by this teaching thus uttered the hearts of those five brethren were freed from the āsavas without grasping.

§ 60 (8). *Mahāli.*

Thus have I heard: Once the Exalted One was staying near Vesālī, in Great Wood, at the Hall of the Peaked Gable.

Then Mahāli, the Licchavi,[1] came to the Exalted One (and sat down at one side). So seated, Mahāli, the Licchavi, thus addressed the Exalted One:—

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[1] *Cf. S.* i, 230; *K.S.* i, 295.

'Lord, Pūraṇa Kassapa[1] thus spoke: "There are no conditions, there is no cause[2] for the impurity of beings. Without conditions, without cause do beings become impure. There are no conditions, there is no cause for the purity of beings. Without conditions, without cause do beings become pure." As to this, what saith the Exalted One?'

'I say there are conditions, there is cause for the impurity of beings, Mahāli. By conditions, by a cause do beings become impure. There are conditions, there is cause, Mahāli, for the purity of beings. By conditions, by a cause are beings purified.'

'But what are the conditions, lord, what is the cause for the impurity of beings? How do they become impure by conditions, by cause?'

'If the body, Mahāli, were thus entirely painful, fallen upon[3] pain, beset with pain, untouched by pleasure,[4] beings would not thus delight in the body. But whereas the body, Mahāli, is pleasant, fallen upon pleasure, untouched by pain, therefore beings take delight in the body. Linked by passion to it, because of that union they become impure. These, Mahāli, are the conditions, this is the cause for the impurity of beings, and thus beings become impure by conditions, by a cause.

If feeling, Mahāli, if perception . . . if the activities, if consciousness were thus entirely painful, fallen upon pain, untouched by pleasure, beings would not thus take delight in these, in consciousness. But, Mahāli, whereas consciousness is pleasant, fallen upon pleasure, untouched by pain, therefore beings take delight in consciousness. They are linked to it by passion, and because of that union they become impure.

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[1] The head of one of the six independent sects which opposed Buddhism. *Cf. S.* i, 65; *K S.* i, 90; *Buddhism* (Mrs Rhys Davids), p 85 *f* By a quite curious carelessness the editors of the *Kindred Sayings* have imputed to Pūrana Kassapa the teaching imputed in the *Dīgha* (i, 53) to Makkhali Gosāla He denied *hetu-paccayo*, condition and cause; the efficacy of karma. He is *ahetu-vādo*, non-causationist.

[2] *Compendium* 280-1. *Hetu-paccayo*, 'something which affects a cause in the production of the effects of that cause. So "condition" is nearest.'

[3] For *avakkati*. See *Buddh. Psychol* , 22.

[4] At *Expos.* i, 53, *sukhaṃ* is defined in different ways.

These, Mahāli, are the conditions, this is the cause for the impurity of beings, and thus beings become impure by conditions, by a cause.'

'But what, lord, are the conditions, what is the cause for the purity of beings? How do beings by conditions, by a cause, become pure?'

'If the body, Mahāli, were thus entirely pleasant, fallen upon pleasure, untouched by pain, beings would thus delight in the body. But whereas, Mahāli, the body is painful, fallen upon pain, untouched by pleasure, therefore beings feel disgust at the body; by that disgust they are repelled, by that repulsion they are made pure.

And these, Mahāli, are the conditions, this is the cause for the purity of beings. Even so they are made pure by conditions, by a cause.

The same may be said of feeling, of perception, of the activities, of consciousness. Even so, Mahāli, are beings made pure by conditions, by a cause.'

§ 61 (9). *On fire.*[1]

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body is on fire, brethren: feeling is on fire: perception, the activities and consciousness are on fire.

So seeing, brethren, the well-taught Ariyan disciple feels disgust for body, for feeling, for perception, for the activities, for consciousness. Feeling disgust he is repelled; by repulsion he is freed; knowledge arises that in the freed man is the freed thing, so he knows: "destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter."'

§ 62 (10). *Mode of reckoning.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'These three modes of reckoning, brethren, of terming, of naming,[2] both now and formerly held distinct, will not be con-

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[1] More fully in the famous logion of the third or 'fire-sermon,' preached on Gāya Head, *Vin.* i, 21. *Cf. Pts. of Controv.* 128.

[2] *Nirutti-adhivacana-paññatti-patha.* *Cf. Pts. of Cont.* 96, 100, 378.

fused by recluses and brahmins who are wise. Which three ?

Whatsoever of matter,[1] brethren, is past, ceased, changed,—that is reckoned, termed and named as "has been." It is not reckoned as "is," nor is it reckoned as "will be."

Whatsoever feeling, brethren, is past, ceased, changed,—that is reckoned, termed and named as "has been." It is not reckoned as "is," nor is it reckoned as "will be."

So likewise whatsoever perception, whatsoever activities, whatsoever consciousness is past, ceased, changed,—that is reckoned, termed and named as "has been." It is not reckoned as "is," nor is it reckoned as "will be."

Whatsoever matter, brethren, is unborn, unmanifested,—that is reckoned, termed and named as "will be." It is not reckoned as "is." It is not reckoned as "has been."

So likewise as regards feeling, perception, the activities, and consciousness. Whatsoever matter, brethren, is born, manifested,—that is reckoned, termed and named as "has been," nor is it reckoned as "will be."

So likewise as regards feeling, perception, the activities and consciousness. Thus, whatsoever consciousness is born, manifested,—that is reckoned, termed and named as "is." It is not reckoned as "has been," nor is it reckoned as "will be."

These, brethren, are the three modes of reckoning, terming and naming, which both now and formerly held distinct are not confused, will not be confused and obscured by recluses and brahmins who are wise.

Moreover, the folk of Ukkali,[2] preachers in the retreat,[3]

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[1] Or body (*rūpaŋ*).

[2] *Cf Kathāvatthu*, 141 [*Pts. of Contr* 95 *n.*]. A ii, 31.

[3] During *vassa* (Sinhalese *was*) or the rainy season, when wanderers were in residence, these 'dwellers of the Ukkali district' (*Comy.*) taught, as in the last sutra, that there is no condition and no cause; that ill befalls not the doer of the deed; that charity is fruitless; that nothing exists. Even these extremists upheld the distinctions of the three times. At *M.* iii, 78 we have *Ye pi te ahesuŋ Okkalā* (*Ukkalā*) . . . *te pi dhamma-pariyāyaŋ* . . . *maññeyuŋ*, for the same alleged reasons.

deniers of the cause, deniers of the deed, deniers of reality,—even they used to judge that these three modes of reckoning were not to be blamed, not to be scorned. And why was that? Because they feared blame, attack, reproach.

2. On the Arahant

§ 63 (1). *Clinging.*[1]

At Sāvatthī. . . . In the Park.

Then a certain brother came to the Exalted One, saluted him and sat down at one side. So seated that brother thus addressed the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a doctrine, so that hearing the doctrine of the Exalted One I might dwell solitary, secluded, zealous, ardent and aspiring.'

'Brother, if one cling,[1] he is Māra's bondsman. If he cling not, he is released from the evil one.'

'I understand, Exalted One! I understand, Well-farer!'

'But in what way, brother, do you understand in full the meaning of what I spoke concisely?'

'Thus, lord:—Clinging to body, one is Māra's bondsman. Not clinging, he is released from the evil one. Clinging to feeling, he is Māra's bondsman. Not clinging, he is released from the evil one. Clinging to perception, to the activities, to consciousness, he is Māra's bondsman. Not clinging, he is released from the evil one. That, lord, is how I understand in full what was concisely spoken by the Exalted One.'

'Well said, brother! Well said, brother! Well have you understood in full the meaning of what I spoke concisely. It is indeed by clinging to body, brother, by clinging to feeling, to perception, to the activities, to consciousness that one is bondsman to Māra. By not clinging one is released from the evil one. And so should be understood in full what I said concisely.'

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[1] *Upādiyamāno* (upa + ā + diy, *from* dā; giving on up to = taking, grasping). 'To craving, pride, views.' *Comy.*

Thereupon that brother gladly heard the words of the Exalted One and welcomed them, and he rose from his seat, saluted the Exalted One and departed. Thereafter that brother, dwelling solitary, secluded, zealous, ardent and aspiring, in no long time attained that goal supreme of the righteous life, to win which the clansmen rightly go forth from home to the homeless, so that in that very life of himself he fully understood it, realized it and abode therein, and knew: " destroyed is rebirth, lived is the righteous life, done is the task, for life in these conditions there is no hereafter."

So that brother was yet another of the Arahants.

§ 64 (2). *Imagining.*

(*This is the same as the previous section, substituting* ' imagining ' (*maññamāno*) *for* ' clinging.')

§ 65 (3). *Enamoured.*

(*The same, substituting* ' enamoured ' (*abhinandamāno*) *for* ' clinging.')

§ 66 (4). *Impermanent.*

At Sāvatthī. (A certain brother came to the Exalted One, saluted him and sat down at one side.)

So seated, that brother thus addressed the Exalted One:

' Well for me, lord, if the Exalted One would teach me a doctrine, hearing which . . . I might dwell solitary, secluded, ardent and aspiring.'

' For that which is impermanent, brother, you must put away desire.'

' I understand, Exalted One! I understand, Well-farer!'

' But how, brother, do you understand in full that which I said concisely?'

' Body, lord, is impermanent. I must put away desire for that. Feeling, perception, the activities . . . consciousness is impermanent. I must put away desire for that. That is how I understand in full what was concisely spoken by the Exalted One.'

'Well said! Well said, brother! Well indeed do you understand in full the meaning of what I said concisely. Body, brother, is indeed impermanent. You must put away desire for body. Feeling, perception, the activities . . . consciousness is impermanent. You must put away desire for that. That is how, brother, the meaning of what I said concisely is to be understood in full.'

Thereupon that brother . . . (*as before*) . . . 'there is no hereafter.'

Thus that brother was yet another of the Arahants.

§ 67 (5). *Suffering.*

(*The same as the above, substituting* 'suffering' (*dukkhaŋ*) *for* 'impermanent.')

§ 68 (6). *No self.*

(*As before, with* 'no self' (*anattā*) *for* 'impermanent.')

§ 69 (7). *Not belonging to the Self.*

(*As before, with* 'not belonging to the Self' (*anattaniya*)[1] *for* 'impermanent.')

§ 70 (8). *Lustful.*

(*As before, with* 'inherent in what is lustful' (*rajanīya-saṇṭhitaŋ*) *for* 'impermanent.')

§ 71 (9). *Rādha.*[2]

At Sāvatthī. . . . In the Park.

Now the venerable Rādha came to the Exalted One, and saluting him, sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One:

'How in him who knows, how in him who sees, lord, are there in this body, together with its consciousness, and like-

[1] Comy., '*na attano santakaŋ · attano parikkhāra-bhāvena suññataŋ*,' 'not one's own property; emptiness of being one's own equipment.' The meaning here is that 'the non-essential' is to be put away.

[2] *Cf Thag.* 133, *Brethren,* 115; *infra* 188, iv, 48.

wise in all external objects, no (more) ideas of "I" and "mine," no more leanings to conceit?'[1]

'Whatsoever material object, Rādha, be it past, future or present, inward or outward, gross or subtle, low or high, far or near, one regards thus: "This is not mine; this am not I; this is not the Self of me"—that is seeing things as they really are, by right insight.

Whatsoever feeling, whatsoever perception, whatsoever activities, whatsoever consciousness one regards thus: "This is not mine; this am not I; this is not the Self of me"—that is seeing things as they really are, by right insight.

Thus, Rādha, in him who knows, thus in him who sees, in this body, together with its consciousness, and likewise in all external objects, are there no more ideas of "I" and "mine," no more leanings to conceit.'

And the venerable Rādha was yet another of the Arahants.

§ 72 (10). *Surādha.*[2]

At Sāvatthī. . . . In the Park.

Now the venerable Surādha (came to the Exalted One, and saluting him sat down at one side. So seated the venerable Surādha) said to the Exalted One:

'How in him who knows, how in him who sees, lord, in this body with its consciousness, and likewise in all external objects, has mind gone away from all ideas of "I" and "mine," and has passed beyond the ways of conceit[3] and is utterly liberated?'

'Whatsoever material object, Surādha, be it past, future or present . . . far or near, one regards thus: "This is not mine; this am not I; this is not the Self of me"—so seeing things as

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[1] For this and the next section *cf. S* ii, 252-3; *K.S.* ii, 167-8, and *n.*, where the same words are put in the mouth of Rāhula. *Cf. infra* 135-6.

[2] In *Thag. Comy.* (*Pss. of the Brethren,* p 116) a thera Surādha is the younger brother of a thera Rādha.

[3] *Vidhā-samatikkantaŋ.* The three forms of false opinion arising from *māno* have been referred to above, § 49 (Soṇa).

they really are, by right insight, one is liberated without grasping.

Whatsoever sense, perception, activities, whatsoever consciousness . . . one regards thus . . . one is liberated without grasping.

In him, Surādha, who thus knows, in him who thus sees, in this body, together with its consciousness and likewise in all external objects, mind has gone away from all ideas of "I" and "mine," passing beyond the ways of conceit and is utterly liberated.'

. . . And the venerable Surādha became yet another of the Arahants.

3. On what Must be Devoured

§ 73 (1). *Satisfaction.*

At Sāvatthī. . . . Then (the Exalted One) said:—

'Brethren, the untaught many-folk understand not as they really are the satisfaction of body, the misery of it, the escape from it.

They understand not the satisfaction of feeling, the misery of it, the escape from it, from perception, from the activities, from consciousness. . . .

But the well-taught Ariyan disciple does understand these things.'

§ 74 (2). *Arising* (1).

(*The same, with* 'arising' (*samudayo*) *and* 'going out' (*atthagamaŋ*) *for* 'satisfaction,' *etc.*)

§ 75 (3). *Arising* (2).

(*The same, with* 'well-taught' (*sutavā*) *for* 'untaught.')

§ 76 (4). *Arahants* (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'Body, brethren, is impermanent. What is impermanent, that is suffering. What is suffering, that is not the Self.

What is not the Self, "that is not mine, that am not I, that is not the Self of me." This is the way one should regard things as they really are, by right insight.

So likewise with regard to feeling, perception, the activities, consciousness.

So seeing, brethren, the well-taught Ariyan disciple feels disgust at body, at feeling, perception, the activities and consciousness.

Feeling disgust he is repelled: by repulsion he is released; by that release set free, knowledge arises: "in the freed man is the free thing," and he knows: "destroyed is rebirth; lived is the righteous life; done is the task; for life in these conditions there is no hereafter."

Throughout the seven abodes, brethren, up to the highest becoming, these are the topmost, these are the best in all the world,—these Arahants.'

Thus spake the Exalted One. The Well-farer having so said, the Teacher said this further:—

'Ah, happy saints, the Arahants! In them no craving's seen.
The 'I' conceit is rooted up: delusion's net is burst.
Lust-free they have attained; translucent is the heart of them.
These god-like beings, drug-immune, unspotted in the world,
Knowing the fivefold mass, they roam the seven domains of
good.[1]
Worthy of praise and worthy they—sons of the Wake true-
born,
The wearers of the sevenfold gem,[2] i' the threefold training[3]
trained—

These mighty heroes follow on, exempt from fear and dread:
Lords of the tenfold potency,[4] great sages tranquillized:
Best beings they in all the world; in them no craving's seen.

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[1] *Comy*, *saddhā, hiri-ottappaŋ, saccaŋ, (āraddha-)viriya, sati, paññā.*

[2] *Comy., Satta-bojjhangā*, the seven factors of enlightenment.

[3] The three *sikkhā: adhi-sīla, -citta, -paññā*, 'the higher morals, mind and wisdom.

[4] *Dasa-balāni. Cf. M.* i, 69.

They've won the knowledge of adepts. This compound is their last.
That essence of the holy life[1] that have they made their own.[2]
Unshaken by the triple modes,[3] set free from birth to come,
The plane of self-control they've won, victorious in the world.
Upward or crossways or below[4]—no lure is found in them.
They sound aloud their lion's roar "Supreme are they that wake."'

§ 77 (5). *Arahants* (2).

(*The same as the above, omitting the verses.*)

§ 78 (6). *The Lion*[5] (1).

At Sāvatthī. . . . Then (the Exalted One) said:—

'The lion, brethren, king of beasts, at eventide comes forth from his lair. Having come forth from his lair he stretches[6] himself. Having done so he surveys the four quarters. Surveying the four quarters he utters thrice his lion's roar. Thrice having uttered his lion's roar he sallies forth on his round.

Whatsoever brute creatures,[7] brethren, hear the sound of the roar of the lion, king of beasts, for the most part are afraid, fall a-quaking and a-trembling.

Those that dwell in holes seek them; water-dwellers make for the water; forest-dwellers enter the forest; birds mount into the air.

Then, brethren, whatsoever royal elephants at royal seats, in villages, in towns are tethered with stout leathern bonds,[8]

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[1] *Comy*, *sāro*=*arahatta-phalaŋ*

[2] *A-para-paccayā*, not through dependence on others

[3] *Cf.* § 72, *tividhā*. This couplet is quoted at *Nidd.* i, 243.

[4] *Comy.*, *Uddhaŋ*, 'from the sole of the foot to the crown of the head,' *or* 'past time,' *or* 'heaven.'

Apācinaŋ (*sic*), 'the ground' or 'the future' or 'the hells.' *Cf.* Rhys Davids-Stede *Dicty.* *s.v* at A. ii. 15: It. p. 120 *apācīnaŋ*.

Tiriyaŋ, 'the middle' *or* 'the present' *or* 'the world of men'

[5] *Cf* A. ii. 33, *K.S.* ii, 23, 41.

[6] *Comy* describes in detail how a lion stretches himself.

[7] *Tiracchānagatā pāṇā*: explained elsewhere as 'going horizontally, as opposed to the erect gait of humans.'

[8] Reading *varattehi* with *Comy.*

burst and rend those bonds asunder, voiding excrements and run to and fro for very fear.[1]

Thus potent, brethren, is the lion, king of beasts, over brute creatures; of such might, of such power is he.

Even so, brethren, when a Tathāgata ariseth in the world,[2] an Arahant, fully awakened, perfect in lore and conduct, well-farer, world-knower, unsurpassed charioteer of men to be tamed, teacher of devas and mankind, a Buddha, an Exalted One,—thus he teacheth the Norm: " Such and such is body, its arising and its ceasing. Such and such is feeling, its arising and its ceasing. Such and such is perception, such the activities, such is consciousness, its arising and its ceasing."

Then, brethren, whatsoever devas there be, long-living, beautiful and blissful, long established in lofty palaces, when they hear the Norm-teaching of the Tathāgata, for the most part[3] they become fearful, fall a-trembling and a-quaking, (and they say) " It seems, friends, that impermanent are we, and permanent we deemed ourselves. Unstable are we, it seems, and stable we deemed ourselves. Not to last, friends, it seems are we, and lasting we deemed ourselves. Verily, friends, are we impermanent, unstable, not to last, prisoned in a person."

Thus potent, brethren, is the Tathāgata over devas and their world; of such might, of such power is he.'

So spake the Exalted One, and when the Well-farer had thus spoken, the Teacher added this further:—

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[1] *Comy*, 'Few are they that fear not. Who are they? Lions of like nature, elephants, and steeds and bulls and men of noble breed. Lions fear not because they say, 'we be of one blood, you and we' Elephants, because they trust in self and mighty power But holy saints fear not because they have put away belief in self.'

[2] *Comy* seizes the opportunity to describe in detail the Buddha's enlightenment and first sermon and gives in brief the eight orthodox derivations of the word *Tathâgato* (*cf* Chalmers *s v* and *Papañc.* 45; *Vis M.* 203; *D* iii, 134; and *Udān. Comy.* (*S.* 84), and refers us to *Vis. M.* (203) and *Niddesa* (*Culla N* 156). It is a little curious that the *Comy.* refers to the very slender notice in the *Vism* an[redacted]to *D.* iii, 135, or to the full analysis in *Sum Vilāsinī*, p. 59.

[3] *Comy.*, 'except those devas in this world who are Āriyan disciples' (an interesting point). Mrs. Rhys-Davids suggests 'who were so on earth.'

'When the 'waked by mighty wisdom sets the Norm-wheel rolling on,—
Teacher he without a rival of the devas and the world—
Teacher that the person[1] ceases and the person[1] comes to be,
And the Noble Eightfold Path that leads to calming of all woe,—
Devas, they who live for ages, beauteous, of great renown,
Like the beasts before the lion, fall a-trembling, are afraid:[2]
For they have not conquered selfhood. "Transient, friends," say they "are we,"
When they hear the Ar'hant's words, of him who hath won liberty.'

§ 79 (7). *The Prey.*[3]

At Sâvatthī. . . . Then (the Exalted One) said:—

'Whatsoever recluses or brahmins, brethren, remember their divers former lives, in so doing all of them remember the five factors of grasping, or one or other of these factors, thus:—"Of such and such a body was I in time past," says one; and so remembering, it is body, brethren, that he thus remembers. "I felt thus and thus," says he; and in so remembering it is feeling that he thus remembers. "Thus and thus I perceived," says he; and in so remembering, it is perception that he thus remembers. "Thus and thus in activity was I," says he; and in thus remembering it is the activities-compound[4] that he thus remembers. "Thus and thus conscious was I," says he; and in so remembering it is consciousness that he remembers.

And why, brethren, do ye say body? One is affected, brethren. That is why the word "body" is used. Affected by what? Affected by touch of cold and heat, of hunger and

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[1] Sakkāya. *Cf* above, p. 38

[2] Reading *santāsaŋ āpāduŋ* for text *santā samāpāduŋ*.

[3] Text seems to have a wrong title ('the lion') to this sutta. In the *Uddāna*, or table of contents at the end of the chapter, it is called *Khajjani*. The whole chapter is called *Khajjanīya* (to be eaten). In this section body is likened to *a devourer*, and at § 85 to *a murderer*.

[4] *Cf.* Mrs. C. A. Rhys Davids's analysis of the section in *Buddh. Psych.*, p. 43. The mediæval tradition of Burma conceives *sankhārā* not as compound but as conditioned, caused.

thirst, of gnats, mosquitoes, wind and sun and snakes. One is affected, brethren. That is why ye say "body."[1]

And why, brethren, do ye say "feeling"?

One feels, brethren. That is why the word "feeling" is used. Feels what? Feels pleasure and pain; feels neutral feelings. One feels, brethren. That is why the word "feeling"[2] is used.

And why, brethren, do ye say "perception"?

One perceives, brethren. That is why the word "perception" is used. Perceives what? Perceives blue-green, perceives yellow, or red, or white. One perceives, brethren. That is why the word "perception" is used.

And why, brethren, do ye say "the activities-compound"?

Because they compose a compound. That is why, brethren, the word "activities-compound" is used. And what compound do they compose?

It is body that they compose into a compound of body.[3] It is feeling that they compose into a feeling-compound. It is perception that they compose into a perception-compound; the activities into an activities-compound; consciousness into a consciousness-compound. They compose a compound, brethren. Therefore the word (activities)-compound is used.

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[1] *Rūpaŋ ruppati* We cannot keep up the play of words here. Form is in-formed, shape is shaped; body is embodied; it lives by these stimuli, without which there is no consciousness of body. *Comy.* paraphrases *ruppati* by words meaning 'is troubled, struck, oppressed, broken up' Mrs. Rhys Davids suggests 'affected' as a compromise. 'Afflicted' seems to sum up Buddhaghosa's terms. *Comy.* points out that these are merely reminiscences of something past and perished, not now existing; and so with all the five factors; they all have the characteristics of 'emptiness' He misconstrues these various contacts not as referring to this life, but as 'informing' creatures in other spheres—*e.g.*, the cold hell, the hungry-ghost world, etc. He regards 'wind' as referring to flatulence! Etymologically rūpaŋ is *not connected* with ruppati. *This* is from *rup* (*lup*) to damage; *that* is probably from *varp*, shape. See Stede, in *Pali Dict.*

[2] Text *vediyanti*, probably an error for sing. *vediyati* or *vedayati*. *Comy.* has both forms and comments on them, but mentions no plural He says 'no entity feels, but there is just feeling,' omitting the *recorder*

[3] Reading with *Comy.*, *rūpa-[vedan]atthāya*, etc., for text's *rūpattāya-vedanattāya*.

And why, brethren, do ye say consciousness ?

One is conscious, brethren.[1] Therefore the word "consciousness" is used. Conscious of what ? Of (flavours) sour or bitter; acrid or sweet; alkaline or non-alkaline; saline or non-saline. One is conscious, brethren. That is why the word "consciousness" is used.

Then, brethren, the well-taught Ariyan disciple thus reflects: "I am the prey of body now.[2] In the past likewise I was the prey of body. Just as now I am the prey of this present body. Moreover, if in future time I should be enamoured of body, in future time also even thus should I be the prey of body, just as I am now the prey of this present body."

Thus reflecting, he is freed from desire for a past body; he is not enamoured of a future body; he is apt for disgust at the present body, for the turning away from it, for the ceasing of it.

(He thus reflects): "I am the prey of feeling now. In the past likewise I was the prey of feeling, just as now I am the prey of this present feeling. Moreover, if in future time I should be enamoured of feeling, in future time also even thus should I be the prey of feeling, just as I am now the prey of this present feeling."[3]

Thus reflecting, he is freed from desire for feeling of the past; he is not enamoured of future feeling; he is apt for disgust at present feeling, for turning away from it, for the ceasing from it.

So also with perception, the activities and consciousness . . . he is apt for disgust at present consciousness, for turning away from it, for the ceasing from it.

What think ye, brethren ? Is body permanent or impermanent ?'

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[1] *Comy.*, *sañjānāti*, *vijānati*, *pajānāti* : three stages of consciousness, to be distinguished as 'awareness, discrimination, decision.'

[2] *Comy.*, *khajjāmi*, 'body does not rend and eat up the flesh like a worm, but, just as one clothed in a filthy garment suffers discomfort as a consequence of that and says, "the garment eats me up," even so is discomfort to be regarded as consuming him.' *Cf.* 114, *vadhakaŋ rūpaŋ*, 'body is a murderer.' So *inf.* 143, *vadhako, eso akkhāto* At *S.* iv, 172-5 in the parable, the *pañca-kkhandhā* are the 'five murderers.'

[3] *Comy.* illustrates by a story of a *bhikkhu* who had a thorn in his foot, but did not trouble to pull it out in spite of the pain.

'Impermanent, lord.'

'And what is impermanent, is that woe or weal?'

'Woe, lord.'

'Then what is impermanent, woeful, unstable in nature,— is it fitting to regard that as: "this is mine; this am I; this is the Self of me?"'

'Surely not, lord.'

(*The same is said for the other factors.*)

'Therefore, brethren, every body, be it past, future or present, be it inward or outward, gross or subtle, low or high, far or near—I say, every body should be thus regarded as it really is, by right insight: "this is not mine; this am not I; this is not the Self of me."

He, brethren, is reckoned an Ariyan disciple who reduces, heaps not up; who abandons, grasps not; who scatters, binds not; who quenches, kindles not.

And what does he reduce[1] and not heap up? He spreads abroad body, heaps it not up. He reduces feeling, perception, the activities, consciousness, heaps them not up.

And what does he abandon, not grasp? He abandons body, and grasps it not. He abandons feeling, perception, the activities, consciousness, and grasps them not.

And what does he scatter and not gather? . . . He scatters body and gathers it not. He scatters feeling, perception, the activities, consciousness, and gathers them not.

And what does he quench and not kindle? . . . He quenches body, and kindles it not. He quenches feeling, perception, the activities, consciousness, and does not kindle them.

So seeing, brethren, the well-taught Ariyan disciple conceives disgust at body, at feeling, at perception, at the activities, at consciousness. Being disgusted he is repelled by them; by that repulsion he is released; by that release he is set free; knowledge arises: in the freed man is the freed thing, and he knows: "destroyed is rebirth; lived is the righteous life; done is the task; for life in these conditions there is no hereafter."

He, brethren, is reckoned a brother[1] who neither heaps up

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[1] *Bhikkhu*, here in its proper sense of 'almsman,' 'owning nothing.'

nor reduces. Having reduced, he stands neither abandoning nor grasping. Having abandoned, he stands neither scattering nor gathering. Having scattered, he stands neither quenching nor kindling.

Having quenched, what is it that he neither heaps up nor reduces? Having reduced, it is body that he stands neither heaping up nor reducing. Having reduced, it is feeling, perception, the activities and consciousness that he stands neither heaping up nor reducing.

Having reduced, what is it that he stands neither abandoning nor grasping? Having abandoned, it is body that he stands neither abandoning nor grasping: it is feeling, perception, the activities, consciousness that he stands neither abandoning nor grasping.

Having abandoned, what is it that he stands neither scattering nor gathering? Having scattered, it is body that he stands neither scattering nor gathering: it is feeling, perception, the activities, consciousness that he stands neither scattering nor gathering.

Having scattered, what is it that he stands neither quenching nor kindling? Having quenched, it is body that he stands neither quenching nor kindling: it is feeling, perception, the activities, consciousness that he stands neither quenching nor kindling.

Having quenched, he stands:—brethren, it is even such a brother whose heart is set free, whom the devas, with their governor, and the Brahmas and their consorts even from afar do reverence.

> We worship thee, O thorough-bred of men!
> We worship thee, O highest among men!
> We do not grasp what thou dost ponder on.'[1]

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[1] *Cf. Thag.* 1084; *Brethren*, p 367; *D.* iii, 197-8; *Thag.* 1179, where the first line of these gāthās occurs in connexion with the praises of the Superman. 'Such a *khīṇâsava*,' says *Comy.*, 'the devas honour, even as they honoured *Nīlatthera* (v l. *Nīta-* and *Citta-tthera*), who, having [redacted] up his mind to end all there and then, while pondering on his resolve, at the moment of having his head shaved on taking the robes, attained Arahantship.' The verse refers to the brother's resolve, on which he pondered.

§ 80 (8). *Almsman.*[1]

Once the Exalted One was staying among the Sakkas, near Kapilavatthu in the Banyan Park.

Then the Exalted One, after rebuking the Order of brethren in a certain matter,[2] robed himself at early dawn, took bowl and robe and entered Kapilavatthu for alms.

When he had gone his rounds for alms in Kapilavatthu and had finished his early meal, he went to Great Grove for noonday rest, and plunging into Great Grove, sat down for noonday rest at the foot of a young vilva[3] tree.

Then, as he meditated in seclusion, this train of thought arose in him: 'I have now well established the Order of brethren. There are here new brethren, who have not long left the world, late-comers into this Norm and Discipline. If they behold me not, maybe they will falter and fall away,[4] even as a tender calf that beholds not his dam falters and falls away.

Verily, verily, there are here new brethren, who have not long left the world, late-comers into this Norm and Discipline. If they behold me not, maybe they will falter and fall away, even as tender seedlings falter and fall away for lack of water.

Verily, verily, there are here new brethren, who have not long left the world, late-comers into this Norm and Discipline. If they behold me not, maybe they will falter and fall away. How now if I confer a boon upon the Order of brethren, even as I did aforetime ?'

Thereupon, Brahmā-Sahampati,[5] being aware in thought of the thought of the Exalted One, just as a strong man

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[1] *Piṇdolyaŋ* *Cf Brethren,* p 110 *n* , 415. *Comy.*, 'One who goes after *piṇḍa* (rice-balls)'

[2] *Comy* says it was owing to their noisy behaviour in the hall, described at *Udāna* 25, on which occasion the Master likened the brethren to quarrelsome fishermen, and sent Ānanda to rebuke them.

[3] Reading with *Comy.*, *beluva-latthitāya* for text *velu-* (bamboo)

[4] The words *aññatthaŋ viparināmo,* lit. 'a changing, becoming otherwise,' used in these three examples, I have paraphrased to suit the context (as does *Comy.*).

[5] *Cf. K.S.* i, 172 *n.*

might stretch out his bent arm, or bend his outstretched arm, vanished even so from the Brahmā world and appeared before the Exalted One.

Then Brahmā-Sahampati, drawing his outer robe over one shoulder, raised his joined hands to the Exalted One and thus spake unto him: 'Even so it is, O Exalted One! Even so it is, O Well-farer![1] Well established by the Exalted One is the Order of brethren. Verily, verily, there are here new brethren, who have not long left the world, late-comers into this Norm and Discipline . . . and if they behold not the Exalted One, maybe they will falter and fall away.

Let my lord, the Exalted One, delight the Order of brethren. Let my lord the Exalted One admonish the Order of brethren! Even as aforetime the Order of brethren was favoured by the Exalted One, so may he now confer a boon upon them.'

The Exalted One consented by his silence.

Thereupon Brahmā-Sahampati, beholding the consent of the Exalted One, saluted him by the right and vanished there and then.

Then the Exalted One, rising at eventide from his solitude, went to the Banyan Park, and coming thither sat down on a seat prepared. As he sat there the Exalted One performed a mystic wonder in such wise that the brethren should come unto him singly and in pairs with timid mien.[2]

So those brethren came to the Exalted One singly and in pairs[3] with timid mien; and when they had come there they saluted him and sat down at one side.

So seated the Exalted One thus spake unto those brethren: 'This, brethren, is the meanest[4] of callings—this of an almsman. A term of abuse is this in the world to-day, to say: "You scrap-gatherer! With bowl in hand you roam

[1] Brahmā acquiesces (says *C.*), 'even as a skilful cook suits his sauces to the taste of his royal master.'

[2] *Comy.* says, 'if he had summoned them in a body to chide them, they would not have been impressed or have felt personal shame for their misconduct, numbers giving confidence to the guilty.'

[3] Reading with *Comy.*, *eka-dvīhi-kāya* for text *ekavihakāya*.

[4] *Antaŋ*, as we say 'the limit'; but *Comy.*, *lāmakaŋ*. These two sections are in *Itivuttaka*, p. 89.

about." 'Tis this calling that is entered on by those clansmen who are bent on [their] good because of good, not led thereto by fear of kings, by fear of robbers, not because of debt, not from fear, not because they have no livelihood:[1] but with the thought: "Here am I, fallen upon birth, decay, death, sorrow and grief, woe, lamentation and despair, fallen upon woe, foredone with woe. Maybe some means of ending all this mass of woe may be found."

Thus, brethren, a clansman leaves the world, and covetous is he in his desires, fierce in his longing, malevolent of heart, of mind corrupt, careless and unrestrained, not quieted, but scatter-brained, and thoughtless. Just as, brethren, a torch from a funeral pyre, lit at both ends, and in the middle smeared with dung, kindleth no fuel either in village or in forest—using such a figure do I describe unto you this man, for he has lost his home and wealth, nor yet does he fulfil the duties of a recluse.

There are these three evil ways of thought, brethren:—thoughts of lust, thoughts of ill-will, thoughts of hurting. And these three evil ways of thought cease utterly without remainder in him whose heart abides established in the four stations of mindfulness,[2] or who practises concentration that is withdrawn from objects.

Good indeed, brethren, is this practice of concentration that is withdrawn from objects. This sort of concentration, brethren, if practised and dwelt upon is of great fruit, of great profit.

There are these two views, brethren: the view of coming-to-be and the view of not coming-to-be. Herein, brethren, the well-taught Ariyan disciple asks himself: "Is there, I wonder, aught in all the world which I can cling to without sin?"[3]

Then he knows for certain: "No! There is naught in all the world that I can cling to without sin. Suppose I were to grasp and cling to body, to feeling, to perception, to the activities, to consciousness. Conditioned by that grasping of

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[1] *Comy., bhayattā na ājīvikā pakatā.*

[2] *Comy., satipatthānesu.* [3] *Na vajjavā.*

mine would be coming-to-be; conditioned by that coming-to-be would birth be shaped; conditioned by birth would decay and death, sorrow, woe, grief, lamentation and despair be shaped. Thus would come about the arising of this whole mass of woe."

What think ye, brethren? Is body permanent or impermanent?'

'Impermanent, lord.'

'And that which is impermanent, is it weal or woe?'

'Woe, lord.'

'And that which is woe, unstable in nature, is it fit to regard that thus: "This is mine; this am I; this is the Self of me"?'

'Surely not, lord.'

'Is it right to regard feeling, perception, the activities, consciousness so?'

'Surely not, lord.'

'Wherefore, brethren, he who thus sees . . . knows . "for life in these conditions there is no hereafter." '[1]

§ 81 (9). *Pārileyya.*[2]

Once the Exalted One was staying near Kosambī in Ghosita Park.

Then the Exalted One, robing himself at early dawn and taking bowl and robe, entered Kosambī for alms. When he had been his rounds for alms in Kosambī, on his return from begging he ate his meal, and setting his own bed in order, he took bowl and robe, and without calling his attendants or giving notice to the Order of brethren, alone and unattended, went forth a-wandering.

Now a certain brother, not long after the Exalted One had gone out, came to the venerable Ānanda and addressed him

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[1] As above, p. 60.

[2] *Comy* briefly tells the story which is told in full at *Dhp Comy.* i, 57-63 (*cf. M.* i, 320; iii, 152), of the Master's leaving the residence in disgust at the turbulent brethren He retired to the jungle and was waited on by the devoted elephant Pārileyya, Then the brethren, after some time, came to Ānanda and begged him to intercede with the Master and get them admittance to his presence.

thus: 'Friend Ānanda, the Exalted One has set his own bed in order, taken bowl and robe, and without calling his attendants or giving notice to the Order of brethren, alone and unattended, has gone forth a-wandering.'

'Friend, when the Exalted One . . . does that . . . and thus alone and unattended goes forth a-wandering, at such a time the Exalted One wishes to dwell alone. At such a time the Exalted One is not to be followed by anyone.'

So it came to pass that the Exalted One went wandering on and came to Pārileyya[ka], and there at Pārileyya[ka] the Exalted One dwelt at the foot of a lucky sāl-tree.[1]

Then a number of brethren came to the venerable Ānanda and held friendly converse with him, exchanged the courtesies of friendly talk and sat down at one side.

So seated, those brethren thus addressed the venerable Ānanda:—

''Tis a long time, friend Ānanda, since we had pious talk[2] face to face with the Exalted One. We desire, friend Ānanda, to hear a pious talk face to face with the Exalted One.'

Thereupon the venerable Ānanda went along with those brethren to Pārileyya to the lucky sāl-tree where the Exalted One was dwelling, saluted him and sat down at one side.

As they thus sat, the Exalted One instructed, calmed, aroused and composed those brethren with pious talk.

Now on that occasion this train of thought arose in a certain brother: 'How knowing, how seeing, I wonder, can one without delay destroy the āsavas?'

Then the Exalted One, with his own thought reading the thought of that brother's mind, thus spake unto the brethren:—

'Brethren, I have defined[3] and taught you the Norm. I have defined and taught you the four stations of mindfulness, likewise the right efforts, the four bases of magic power, the five controlling powers, the five strengths, the seven limbs of wisdom. I have defined and taught you the Ariyan Eight-

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[1] *Bhadda-sāla.* [2] *Dhammī-kathā.*

[3] *Vicayaso.*, 'discussed in detail.' *Comy.*, '*Vicinanta-samatthena-ñāṇena paricchinditvā.*'

fold Path. Thus, brethren, have I defined and taught you the Norm.

And yet, brethren, in spite of this, in the mind of a certain brother here there has arisen this train of thought: "How knowing, how seeing, I wonder, can one without delay destroy the āsavas?"

And how, indeed, brethren, can one do so without delay?

Herein, brethren, the untaught many-folk, who discern not those that are Ariyans, who are unskilled in the Ariyan Norm, untrained in the Ariyan Norm, who discern not the worthy ones, who are unskilled in the worthy doctrine,—such regard body as the Self. This regarding is an activity,[1] and this activity—how does it result, how does it arise, how is it born and how produced? In the untaught many-folk, brethren, nourished by feeling that is born of contact with ignorance, there arises craving: thence is born that activity. Thus, brethren, that activity is impermanent, willed,[2] arisen from a cause. That craving is impermanent, willed, arisen from a cause. That feeling is impermanent, willed, arisen from a cause. That contact, that ignorance is impermanent, willed, arisen from a cause. Thus knowing, brethren, thus seeing, one can without delay destroy the āsavas.

Maybe he regards not body as the Self, yet he regards the Self as possessing body: and this view also is an activity. This activity, how does it result, how does it arise, how is it born and how produced? In the untaught many-folk, brethren, nourished by feeling that is born of contact with ignorance, there arises craving. Thence is born that activity. But that activity is impermanent, willed, arisen from a cause. Thus. . . .

Maybe he regards not body as the Self, regards not the Self as possessing a body, yet he regards body as being in the Self. And this view also is an activity. But that activity also is impermanent. . . .

Maybe he regards not body as the Self, regards not the Self as possessing body, regards not body as being in the Self,—

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[1] *Sankhāro so.*

[2] Or designed, planned: *sankhato.*

yet he regards the Self as being in the body. And this view, brethren, is an activity. Thus that activity is impermanent, willed, arisen from a cause. So likewise is that craving, that contact, that ignorance. Thus knowing, brethren, one can without delay destroy the āsavas.

Maybe, brethren, he regards not body as the Self, nor the Self as possessing body, nor body as being in the Self, nor the Self as being in the body. Yet nevertheless he regards feeling as the Self . . . regards perception, the activities, regards consciousness as the Self. . . .

Maybe, however, brethren, he (holds none of these views, but yet) has this belief: "That is the Self; that is the world; that hereafter shall I become, permanent, lasting, eternal, not subject to change. . . ."

But this eternalist belief also, brethren, is an activity . . . [*and so forth*]. Maybe, however, he holds none of these views, but yet has this belief:

> "Were I not then, it would not now be mine.
> I shall not be, to me it shall not be."*

But, brethren, this annihilationist belief is an activity. . . .

And that activity—how does it result, how does it arise, how is it born and how produced? In the untaught manyfolk, brethren, nourished by feeling that is born of contact with ignorance, there arises craving: thence is born that activity. Thus, brethren, that activity is impermanent, willed, arisen from a cause. . . . So knowing, so seeing, brethren, one can without delay destroy the āsavas.

Maybe he regards not body as the Self, regards not feeling, perception, the activities, consciousness as the Self . . . regards not the Self as being in consciousness.

Maybe he has not this view: "That is the Self, that is the world, that hereafter shall I become permanent, lasting, eternal, not subject to change."

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* *Cf.* § 55. Here the verses are slightly altered to suit the annihilationist view. The reading here is:—

> *No c' assaŋ no ca me siyā*
> *Na bhavissāmi na me bhavissati.*

Maybe he has not this view:

"Were I not then, it would not now be mine,
I shall not be, to me it shall not be."

Yet in spite of this, maybe he is doubting, wavering, not firmly established in the true Norm. But this very doubting, this wavering, this not being established in the true Norm,—this is an activity, . . . and this activity, how does it result, how does it arise, how is it born and how produced? In the untaught many-folk . . . there arises craving, there is born that activity. Thus, etc. (*as above*).

Seeing that it is impermanent, as I have shown you . . . so knowing and so seeing, brethren, one can without delay destroy the āsavas.'

§ 82 (10). *Full-Moon.*

Once the Exalted One was staying near Sāvatthī in East Park at the storeyed house of Migāra's mother[1] with a great gathering of the Order of brethren. On that occasion,—it was the sabbath, the fifteenth day of the moon, on full-moon night,—the Exalted One was seated in the open air surrounded by the Order of brethren.

Then a certain brother, rising from his seat, and drawing his outer robe over one shoulder, bowed before the Exalted One with folded hands and thus addressed the Exalted One: 'Lord, I would fain question the Exalted One on a certain point, if the Exalted One grants permission and would give an answer to my question?'

'Then sit down where you are, brother, and ask what you will.'[2]

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[1] *Cf. S.* i, 77; *S* v, 216, 270. She was Visākhā. *Cf. K.S.* i, 104 *n.*

[2] *Comy.* asks, 'Why was he told to sit down in his place? It was because this *bhikkhu* was the teacher of five hundred disciples who were present (?). If he stood up and asked a question, while they sat still, it would show respect for the Master, but their sitting would be disrespectful to their own teacher Whereas if they stood up too, it would be disrespectful to their own teacher, but not to the Master. Moreover, their attention would be distracted from what he said, if they kept standing.' *Comy.* adds that, of course, the *bhikkhu* knew the answer to these questions. He merely asked for the sake of his disciples, who might thus get an answer *ex cathedrâ.*

'Even so, lord,' replied that brother to the Exalted One, and sat down where he was, and thus addressed the Exalted One: 'Are these the five grasping-groups, lord, to wit: the grasping body-group, the grasping feeling-group, the grasping perception-group, the grasping activities and grasping consciousness-groups?'

'That is so, brother. Those are the five grasping-groups, as you say.'

'It is well, lord,' said that brother, welcoming and gladly hearing the word of the Exalted One, and put another question: 'But these five grasping-groups, lord, in what are they rooted?'

'These five grasping-groups, brother, have their root in desire.'[1]

(Then that brother asked again): 'Now this same grasping, lord,—is it those five grasping-groups, or is grasping something apart from those five groups?'

'No indeed, brother, this same grasping is not those five grasping-groups, nor yet is it something apart from those five groups. But where there is desire and lust, there also is grasping.'

'It is well, lord,' replied that brother, and put another question:—

'May it be, lord, that in the five grasping-groups there is a variety of desire and lust?'

'It may be so, brother,' replied the Exalted One. 'Herein, brother, one thinks thus: "May I be of such a body in future time: may I have such feeling, such perception, such activities, such consciousness in future time." In this way, brother, in the five grasping-groups there may be a variety of desire and lust.'

'It is well, lord,' replied that brother, and put another question: 'Pray, lord, how far is there a group-definition[2] of the groups?'

'Every body, brother, be it past, future or present, inward or outward, subtle or gross, low or high, far or near, is called

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[1] *Chanda.* [2] *Khandhâdivacana.*

a "body-group." Every feeling, every perception, all of the activities, every consciousness is called "a consciousness-group." Thus far, brother, is there a group-definition of the groups.'

'It is well, lord,' replied that brother, and put another question: 'What, lord, is the condition, what is the cause in the designation of the body-group?[1] What is the condition, what is the cause in the designation of the feeling-group, the perception-group, the activities-group, the consciousness-group?'

'The four great essentials,[2] brother, are the condition, the four great essentials are the cause in the designation of the body-group. Contact is the condition, contact is the cause in the designation of the feeling-group. Contact is the condition, contact is the cause in the designation of the perception group . . . of the activities-group. Mind and body are the condition, mind and body are the cause in the designation of the consciousness-group.'

'It is well, lord,' replied that brother, and asked again:—

'Pray, lord, what is the individual-group view?'[3]

'Herein, brother, the untaught many-folk . . . regards body as the Self, regards the Self as having body, regards the body as being in the Self, or the Self as being in the body . . . and so with feeling, perception, the activities and consciousness . . . he regards consciousness as being the Self, or the Self as having consciousness, or consciousness as being in the Self, or the Self as being in consciousness. That, brother, is how the individual-group-view exists.'

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[1] *Cf. Expos.* ii, 399. [2] Or elements. *Cattāro mahābhūtā.*

[3] *Sakkāya-diṭṭhi* (=the first 'fetter'). Rendered above, p. 38, 'bodyhood,' p. 72, 'person.' [A difficult term to translate. Lit., view [as to] group *plus* '*sa*'; and *sa* is either for '*sat*,' 'being,' or 'given,' in the sense of datum or postulate, or for '*sayaŋ*,' '*sakaŋ*,' one's self. So the *Comy.* on the *Dhammasangani*, § 1002 (p. 348). In other words, '*sakkāya*' means either 'given the group reckoned as five-fold (of body and mind),' or 'one's self, *so-ayaŋ*, this one (being given), the view as to *that* group.' *Kāya* may mean 'body' as opposed to mind, '*citta*,' but in this formula *rūpa* is used for body. It is best to reserve 'self' for *Attā*.—ED.]

'It is well, lord,' replied that brother, and asked again:—

'And how, lord, is there no individual group-view?'

'Herein, brother, the well-taught Ariyan disciple . . . does not so regard body, feeling, perception, the activities, consciousness. Thus there is no individual group-view.'

'It is well, lord,' replied that brother, and asked again:—

'Pray, lord, what is the satisfaction, what is the misery of body? wherein is there escape from body? What is the satisfaction in, the misery of, the way of escape from feeling, perception, the activities and consciousness?'

'That ease, that pleasure which arises owing to body,—that is the satisfaction in body. That impermanence, that suffering, that instability, that is in body,—that is the misery of body. That restraint of desire and lust, that putting away of desire and lust which are in body, that is the way of escape from body. Likewise also that ease, that pleasure that arise from feeling . . . from perception . . . from the activities . . . from consciousness . . . that is the way of escape from consciousness.'

'It is well, lord,' replied that brother, welcoming and gladly hearing the words of the Exalted One, and put a further question:—

'How, lord, should one know, how should one see, so that in this body, together with its consciousness, and likewise in all outward objects, there be no idea of "I" or "mine," no leanings to conceit therein?'*

'Whatsoever body, be it past, future or present . . . of every body he knows:—"this is not mine: this am not I: this is not the Self of me." Thus with right insight he beholds things as they really are.

Whatsoever feeling, whatsoever perception, activities, consciousness there be . . . of that he knows: "this is not mine: this am not I: this is not the Self of me."

Thus, brother, should one know, thus should one see, so that in this body, together with its inner consciousness, and

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* *Cf. S.* ii, 253.

likewise in all outward objects, there be no idea of "I" or "mine," no leanings to conceit therein.'

At that moment there arose in a certain brother this train of thought:—*

'So then you say that body is not the Self; feeling is not the Self: likewise perception, the activities and consciousness. Then what self can those acts affect which are not self-wrought?'

Thereupon the Exalted One, with his thought reading the thoughts of that brother's mind, said to the brethren:—

'It is possible, brethren, that some senseless fellow, sunk in ignorance and led astray by craving, may think to go beyond the Master's teaching thus: "So then you say that body is not the Self: that feeling is not the Self; that perception, the activities . . . consciousness is not the Self. Then what self can those acts affect which are not self-wrought?"

That question, brethren, I have already answered thus and thus in those teachings that I have given you:—

Now what think ye, brethren? Is body permanent or impermanent?'

'Impermanent, lord.'

'And feeling, perception, the activities, consciousness,—are they permanent or impermanent?'

'Impermanent, lord.'

'That which is impermanent, is it weal or woe?'

'Woe, lord.'

'But that which is impermanent, woeful, unstable in nature, is it right to regard it thus: "this is mine: this am I: this is the Self of me?"'

'Surely not, lord.'

'Wherefore, thus seeing one knows . . . "there is no hereafter."'[1]

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* =*M*. iii, 19 *f*.

[1] This, which was a stock formula in the Suttas, ends as above, p. 20 *n*, with the realization formula of arahantship.

4. The Elders

§ 83 (1). *Ānanda.*

Thus have I heard: Once the venerable Ānanda was staying near Sāvatthī in Jeta Grove, at Anāthapiṇḍika's Park.

Then the venerable Ānanda addressed the brethren thus: 'Brethren! Friends!'

'Yes, brother!' they replied to the venerable Ānanda.

The venerable Ānanda thus spoke: 'Puṇṇa,[1] friends, the venerable son of Mantānī was very helpful to us when we were novices. With this instruction he instructed us: "Owing to a cause[2] comes the conceit 'I am,' friend Ānanda, and not without a cause. And how comes the conceit 'I am' by a cause and not without a cause? Owing to body it comes, not otherwise. Owing to feeling, owing to perception, the activities, owing to consciousness it comes, not otherwise.

Suppose, friend Ānanda, that a woman or a man or a young lad fond of self-adornment, should gaze at the image of his face in a mirror that is clean and spotless, or in a bowl of clear water,—he would behold it owing to a cause and not otherwise. Even so, friend Ānanda, through the cause 'body' comes the conceit 'I am,' not otherwise. So also as to feeling, perception, the activities and consciousness,—owing to a cause comes the conceit 'I am,' not otherwise.

What think you, friend Ānanda? Is body permanent or impermanent?" . . . (*As in the last section*). . . . Wherefore, thus seeing, one knows . . . 'there is no hereafter.'"

Puṇṇa, friends, the venerable son of Mantānī, was very helpful to us when we were novices. And this was the instruction with which he instructed us. When I heard the Norm-teaching of the venerable Puṇṇa, Mantānī's son, I fully understood the Norm.'[3]

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[1] Proclaimed chief preacher of the Norm by the Master. *Cf. M.* i, 146 *f.*; *Brethren*, pp. 8-9; *A.* i, 23; *S.* ii, 156.

[2] *Comy.*, *Upādāya* = '*āgamma, ārabbha, sandhāya, paṭicca.*'

[3] 'So as to become a Stream-winner.' *C.*

§ 84 (2). *Tissa.*[1]

At Sāvatthī. . . . In the Park.

Now at that time the venerable Tissa, nephew to the Exalted One's father, thus spoke to a number of brethren:

'Truly, friends, my body has become as if drugged;[2] the four quarters are become dim to my eyes, and the teachings[3] are no longer clear to me. Sloth and torpor possess my heart: joyless to me is the righteous life, and I waver in the teachings.'

Thereupon a number of brethren went to the Exalted One, saluted him and sat down at one side.

So seated, those brethren said to the Exalted One: 'Lord, the venerable Tissa, nephew to the Exalted One's father, speaks thus to a number of brethren: "Truly, friends, my body is become as if drugged. The four quarters are dim to my eyes, and the teachings[3] are no longer clear to me. Sloth and torpor possess my heart: joyless to me is the righteous life, and I waver in the teachings."'

At that, the Exalted One called to a certain brother:—

'Come thou, brother, and in my name bid hither brother Tissa, saying: "Friend Tissa, the Master would speak to you."'

'Even so, lord,' said that brother in reply to the Exalted

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[1] For Tissa see *S.* ii, 282; *Brethren*, p. 43.

[2] This picturesque sentence, as a stock expression of dejection, occurs elsewhere—*e g*, *D.* i, 99; *S.* v, 153; *A* iii, 69, but *api-api ca* generally has a concessive sense, which it has not here. *Cf. Brethren*, p. 356:—

> 'The firmament on every hand
> Grows dim; yea, all confusèd stand
> The truths I seemed to understand.'

madhuraka-jāto, rendered in other translations 'weak as a creeper.' *Cy.* says: 'heavy and lumpish,' *sañjāta garu-bhāvo viya akammañño.* Apparently the idea to be conveyed is that of intoxication (*madhura.* Skt. *madhula*, liquor). See *Pāli Dict. ad vb.* At *Udāna* iv, 4, where Sāriputta is hit on the head by a yakkha, he says *api ca me sīsaŋ thokaŋ dukkhaŋ*, 'I did feel a bit dizzy,' *Comy* remarks *appamattakaŋ madhuraka-jataŋ viya me sīsaŋ dukkhan ti.* The word also means 'the *jīvika* plant.' *Cf. D.* ii 99; *Dialogues*, ii. 107.

[3] *Dhammā.* At *D.* i, 99, translated 'faculties,' I think wrongly. Here *Comy.* explains it as *pariyatti-dhammā*, 'the Norm committed to memory.'

One, and went to the venerable Tissa and said to him: 'Friend Tissa, the Master would speak to you.'

'Even so, brother,' said the venerable Tissa in reply to that brother, and came to the Exalted One, saluted him and sat down at one side.

As he thus sat the Exalted One thus spake unto the venerable Tissa: 'Is it true, as they say, Tissa, that you said this to a number of brethren: "Truly, friends, my body is become as if drugged . . . and so on . . . and I waver in the teachings"?'

'True, lord.'

'Now as to that, what think you, Tissa? In a body that is not rid of lust, rid of desire, of love, of thirst, of fever, and craving,—in such a body do there arise states of change and instability? Do sorrow and grief, woe, lamentation and despair arise?'

'Yes, lord.'

'Well said! Well said, Tissa! And is it so likewise with feeling . . . with perception, with the activities and with consciousness?'

'Yes, lord.'

'Well said! Well said, Tissa! So it is likewise with consciousness that is not rid of lust, of desire, of love, thirst, craving and fever: in such consciousness there do arise sorrow and grief, woe, lamentation and despair. Now what think you, Tissa? In a body that is rid of all these, in such a body do there arise sorrow and grief, woe, lamentation and despair?'

'Surely not, lord.'

'Well said! Well said, Tissa! And as with body, so also with feeling, perception, the activities, and consciousness, do they arise?'

'Surely not, lord.'

'Well said! Well said, Tissa! So it is with consciousness that is rid of lust. Now what think you, Tissa? Is body permanent or impermanent?'

'Impermanent, lord.'

'Is feeling, is perception, the activities,—is consciousness permanent or impermanent?'

'Impermanent, lord.'

'Wherefore, he who seeth this[1] . . . he knows: . . . "for life in these conditions there is no hereafter."

Suppose now, Tissa, there be two men, one unskilled and the other skilled in wayfaring. And the one who is unskilled asks the way of the other who is skilled in that way. And that other replies: "Yes. This is the way, good man. Go on for a while and you will see the road divide into two. Leave the path to the left and take the right-hand path. Go on for a little, and you will see a thick forest. Go on for a little and you will see a great marshy swamp. Go on for a little and you will see a steep precipice. Go on for a little and you will see a delightful stretch of level ground."

Such is my parable, Tissa, to show my meaning: and this is the meaning thereof. By "the man who is unskilled in the way" is meant the many-folk. By "the man who is skilled in the way" is meant a Tathāgata, an Arahant, a Fully Enlightened One. By "the divided way," Tissa, is meant "the state of wavering." The left-hand path is a name for this false eightfold path, to wit:—the path of wrong views, wrong intention, and so forth. The "right-hand path," Tissa, is a name for this Ariyan Eightfold Path, to wit: right views, and so forth. The "thick forest," Tissa, is a name for ignorance. The "great marshy swamp," Tissa, is a name for the feeling-desires. The "steep precipice," Tissa, is a name for vexation and despair. "The delightful stretch of level ground," Tissa, is a name for Nibbāna.

Be of good cheer, Tissa! Be of good cheer, Tissa! I to counsel (you)! I to uphold! I to teach.'[2]

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[1] The text abbreviates here as usual. The sentence has been given in full several times—*e.g.*, pp. 20, 39.

[2] Here text has *anusāsaniya*. *Comy.* reads *āmisa-dhammânuggahena*, explained as 'material and spiritual blessing.' The instrumental case here expresses purpose *Cf. Udāna*, 23-4, '*abhirama, Nanda: ahaŋ te pāṭibhogo paṭilābhāya.*'

[Lit 'I by (or with) counsel! I with, etc.' It is a rare and precious glimpse surviving of the story radiant magnetic personality imparting will to the weaker brother.—ED.]

Thus spake the Exalted One, and the venerable Tissa was comforted and welcomed the words of the Exalted One.

§ 85 (3). *Yamaka.*[1]

Once the venerable Sāriputta was staying near Sāvatthī at Jeta Grove, in Anāthapiṇḍika's Park.

At that time there had arisen in the mind of a certain brother named Yamaka such an evil heresy as this: 'Thus do I understand the doctrine taught by the Exalted One:—in so far as a brother has destroyed the āsavas,[2] he is broken up and perishes when the body breaks up, he becomes not after death.'[3]

Now a number of brethren heard of this evil heresy that had arisen in the mind of the brother Yamaka, 'thus do I understand the doctrine taught by the Exalted One—in so far as a brother who has destroyed the āsavas, he is broken up and perishes when the body is broken up, he becomes not after death.'

Then those brethren came to the venerable Yamaka, greeted him and exchanged with him the courtesy of civil words and sat down at one side.

So seated those brethren thus addressed the venerable Yamaka:—

'Is it true, as they say, friend Yamaka, that such an evil heresy as this has arisen in your mind: "thus and thus do I understand the doctrine taught by the Exalted One"?'

'Even so, friends, do I understand it.'

'Say not so, friend Yamaka! Overstate not thus the Exalted One's word. It were ill-done to overstate the Exalted One's word. Surely he would not say: "A

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[1] *Trans.* Warren, *op. cit.*, 138-45. *Cf.* De la Vallée Poussin, *Bouddhisme*, p. 172.

[2] *Khīṇāsava*—*i e.*, *quâ* Arahant, he is broken up, etc.

[3] *Comy.* says, 'if his view were this: "the aggregates rise and cease; there is a ceasing of the round of existence"—it would be no heresy, but expert knowledge of the teaching But in so far as he thought: "a being is broken up and perishes," herein arises a heretical view.'

brother who has destroyed the āsavas is broken up and perishes when the body breaks up: he becomes not after death." '

But the brother Yamaka, though thus rebuked by those brethren, still remained steadfast in his stubborn perversity,[1] maintaining: 'As I understand the doctrine taught by the Exalted One: "in so far as a brother has destroyed the āsavas, he is broken up and perishes when the body breaks up, he becomes not after death." '

So, as those brethren could not move the venerable Yamaka from this evil heresy, they rose up and went to the venerable Sāriputta, and said to him:

'Friend Sāriputta, there has arisen in the mind of the venerable Yamaka this evil heresy. . . . It were well if the venerable Sāriputta went to the venerable Yamaka, out of compassion for him.'

So the venerable Sāriputta consented by his silence.

Then at eventide the venerable Sāriputta rose up from his solitude and went to the brother Yamaka, and greeting him with courtesy sat down at one side.

So seated the venerable Sāriputta said to the venerable Yamaka: 'Is it true, friend Yamaka, as they say, that you hold this evil heresy?'

'It is true, friend, that thus do I understand the doctrine taught by the Exalted One: "that in so far as a brother has destroyed the āsavas, he is broken up and perishes when the body breaks up, he becomes not after death."'

'Now, as to this, friend Yamaka, what think you? Is body permanent or impermanent?'

'Impermanent, friend.'

'And feeling, perception, the activities, consciousness,—are they permanent or impermanent?'

'Impermanent, friend.'

'Wherefore . . . one who thus sees . . . he knows, for life in these conditions there is no hereafter.

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[1] *Thāmasā parāmāsasā* Comy., '*diṭṭhi-thāmena c' eva diṭṭhi-parāmāsena ca.*' *Cf. sup.* 46.

Now herein, friend Yamaka, do you regard a Tathāgata[1] as body ?'

'Surely not, friend.'

'Do you regard a Tathāgata as either feeling, or as perception, or as the activities, or as consciousness ?'

'Surely not, friend.'

'Now what think you as to this, friend ? Is a Tathāgata in the body ?'

'Surely not, friend.'

'Do you regard a Tathāgata as distinct from body ?'

'Surely not, friend.'

'Do you regard him as in feeling, or as distinct from feeling ? In perception, or as distinct from perception ? In the activities, or as distinct from the activities ? Do you regard a Tathāgata as in consciousness or as distinct from consciousness ?'

'As none of these, friend.'

'Now as to this, friend, do you regard a Tathāgata as body, feeling, perception, the activities, consciousness ?'

'Surely not, friend.'

'Now as to this, friend Yamaka, do you regard a Tathāgata as this one who has not a body, not feeling, not perception, not activities, not consciousness ?'

'Surely not, friend.'

'Then, friend Yamaka, since in this very life[2] a Tathāgata is not to be regarded as existing in truth, in reality,[3] is it

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[1] *Tathâgato ti* Comy here says it means '*Satto*' (a being), 'massing together the five groups'; an entity. The word is translated by Warren as 'the saint'; by De la Vallée Poussin (*loc. cit.*), 'the Buddha, the real living Buddha' (following Oldenberg) It is possible to translate here as 'an entity' (*satto*), but the context perhaps demands the meaning *uttama-puriso, arahant*, superman, 'he who has done with rebirth and death' *Cf.* R. Chalmers, 'Tathāgata,' *J.R A S.*, 1898, p. 103 *f.* It is worthy of notice that *Satto* is defined as 'that which clings, is diffused, hangs, cumbers' (see *Nidd* I, 24 At *Papañca* 113 (*Bodhisatta*), '*Tathāgato bodhiyaŋ satto, laggo.*' And *infra* 190 (text) the word is defined).

[2] *Diṭṭh' eva dhamme.*

[3] It is interesting to find the Kathāvatthu (I, 1) here verbally anticipated.

proper for you to assert: "As I understand the doctrine taught by the Exalted One, in so far as a brother has destroyed the āsavas, he is broken up and perishes when body is broken up, he becomes not after death"?'

'It was in my folly, friend Sāriputta, that I came to hold this evil heresy, but now that I have heard the explanation of the venerable Sāriputta, this evil heresy is put away, and I am established in the Norm.'[1]

'Now, friend Yamaka, if they were to ask you: "As to that brother, friend, who has destroyed the āsavas; when the body is broken up, does he become after death?" Thus questioned, friend, what would you assert?'

'If, friend, they were thus to question me, thus should I assert: "Body, friends, is impermanent. What is impermanent, that is woe. What is woe, has ceased, been destroyed. So with feeling, perception, the activities. Consciousness is impermanent. What is impermanent, that is woe. What is woe has ceased, been destroyed." That is what I should assert, friend, if I were questioned.'

'Well said! Well said, friend Yamaka! Now I will show you a parable to show my meaning. Suppose, friend Yamaka, a housefather, or his son, a rich man, exceeding rich and prosperous, with a strong body-guard. Then suppose some fellow desirous of his loss and harm, desirous of troubling his serenity, longing to slay him, should say to himself: "Here is this housefather [or housefather's son], a rich man, exceeding rich and prosperous; but, as he has a strong body-guard, it would not be easy to slay him by force. What if I were to work my way in and so slay him?" Thereupon he approaches that housefather, or housefather's son, and says: "I would enter your service, master." So that housefather, or housefather's son, admits him to his service. And the other, by rising up early and so late taking rest, becomes a willing servant[2] to him, eager to please and well-spoken. Then that housefather, or

[1] *Supra*, § 83, where *Comy.* says the phrase implies stream-winning or conversion.

[2] *Kiŋkāra*, which *Comy.* explains as 'one who is always asking, "What shall I do, master?"'

housefather's son, comes to trust him[1] as a friend and confidant, and thus makes a companion of him.[2]

Now when this fellow is assured: "This housefather, or housefather's son as it may be, is my boon companion," then, catching him in a lonely place, he slays him with a sharp sword.

Now as to this, friend Yamaka, what think you? When that fellow went to such and such a housefather, or housefather's son, and said to him: "I would enter your service, master,"—was he not even then a murderer? But, though he was a murderer, was not his master unaware of this fact, "I have a murderer"?* So also, when he entered his service, rose up early and late took rest, was a willing servant to him, eager to please and speaking affectionately, was he not even then a murderer, though his master knew it not?'

'He was, friend.'

'Even so, friend, the untaught Ariyan disciple, who discerns not those who are Ariyans, who is unskilled in the Ariyan Norm, untrained in the Ariyan Norm; who discerns not the worthy ones, who is unskilled in the worthy Norm, untrained in the worthy Norm,—such an one regards body as the Self, or the Self as having a body, or body as being in the Self, or the Self as being in the body. Likewise with regard to feeling, perception, the activities and consciousness . . . he understands not the impermanent body as it really is, that it is impermanent. Of the impermanent feeling he understands not, as it really is, that it is impermanent. Of the impermanent perception, of the impermanent activities . . . of the impermanent consciousness, he understands not, as it really is, that it is impermanent.

Of the woeful body he understands not . . . that it is woeful. And so also of the other factors.

Of the Selfless body he understands not, as it really is, that it is Selfless . . . and so of the other factors.

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[1] Comy reads *saddaheyya*.

[2] *Comy*, 'takes his meals with him'

* *Cf.* § 79, *rūpena khajjāmi*, and below, *rūpaŋ vadhakaŋ*, etc. For this and other terms for body, see *Vis. Magg.* 479.

Of the compounded body he understands not, as it really is, that it is a compound . . . and so of the other factors.

Of the murderous body he understands not, as it really is, that it is murderous . . . and so of the other factors.

He approaches a body, lays hold of it, and is assured: "It is the Self of me." He approaches feeling, approaches perception, the activities, consciousness, lays hold of it and is assured: "It is the Self of me." Thus the five grasping-groups are approached and laid hold of by him, and they turn to his loss and suffering for many a long day.

But the well-taught Ariyan disciple who discerns those that are Ariyans . . . who is well trained in the worthy Norm . . . regards not the body as the Self, nor the Self as having body, nor body as being in the Self, nor the Self as being in the body. He regards not feeling, perception, the activities and consciousness in this way.

He regards the impermanent body, as it really is, as impermanent; and so does he regard the other factors . . . as impermanent.

He regards the woeful body, the woeful feeling, perception, the activities, and consciousness, as woeful, as they really are.

He regards the Selfless body as it really is, as Selfless. So also of feeling, perception, the activities and consciousness.

He regards the compounded body as it really is, as a compound. So also of the other factors.

He regards the murderous body as it really is, as murderous. So also does he regard the other factors, as murderous.

He approaches not a body, lays not hold of a body, is not assured, "I have the Self." He approaches not feeling, perception and the other factors, lays not hold of them, is not assured "I have the Self."

Thus the five groups based on grasping are not approached, not laid hold of by him, and so they turn to his bliss and pleasure for many a long day.'

'Even so, happy, friend Sāriputta, are those venerable ones who have such co-mates as thee in the righteous life, so compassionate, so anxious for their welfare, such teachers, so expounders! And now that I have heard this Norm-teaching

from the venerable Sāriputta, my heart is released from the āsavas without any grasping.'

So spake the venerable Sāriputta, and the venerable Yamaka rejoiced thereat and welcomed the words of the venerable Sāriputta.

§ 86 (4). *Anurādha.**

Thus have I heard: Once the Exalted One was staying near Vesālī, in Great Grove, at the Hall of the Gabled House.

At that time the venerable Anurādha was staying not far from the Exalted One in a forest hut.

Then a number of wandering heretics came to the venerable Anurādha, greeted him and exchanged the courtesies of civil words and sat down at one side. So seated, those heretic Wanderers said to the venerable Anurādha:

'Friend Anurādha, a Tathāgata, a superman, one of the best of men, a winner of the highest gain, is proclaimed in [one of] these four ways: "A Tathāgata comes to be after death; or he does not come to be after death; or he both comes to be and does not come to be after death; or he neither comes to be nor comes not to be after death."'

Upon this the venerable Anurādha said to those heretic Wanderers:—

'Friends, a Tathāgata, a superman, one of the best of men, a winner of the highest gain, is spoken of in other than those four ways, to wit, "He comes to be after death; or he comes not to be after death, or he both comes to be and comes not to be after death; or he neither comes to be nor comes not to be after death."'

Upon this those heretic Wanderers said of the venerable Anurādha: 'This brother must be a novice, not long ordained. Or, if he is an elder, he is an ignorant fool.'

So those heretic Wanderers, having thus abused the venerable Anurādha, by calling him 'novice' and 'fool,' rose up and went away.

Thereupon the venerable Anurādha, not long after those

* This sutta is repeated and expanded at *S.* iv, 380-6. The name is famous as that of the capital city of ancient Ceylon, Anurādha-pura.

heretic Wanderers were gone, thought thus: 'If these heretic Wanderers were to put me a further question, how, in answering, should I tell them the views of the Exalted One, without misrepresenting the Exalted One by stating an untruth? How should I answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views might incur reproach?' Thereupon the venerable Anurādha went to the Exalted One and sat down. Seated at one side the venerable Anurādha thus addressed the Exalted One:—

'I am staying here, lord, in a forest hut not far from the Exalted One. Now a number of heretic Wanderers came to me . . . and said this: "Friend Anurādha, a Tathāgata, a superman, one of the best of men, a winner of the highest gain, is proclaimed in [one of] these four ways: 'A Tathāgata comes to be after death: or he comes not to be after death: or he both comes to be and comes not to be after death: or he neither comes to be nor comes not to be after death." Whereupon, lord, I said to those heretic Wanderers: "Friends, a Tathāgata is spoken of in other than these four ways."

Whereupon, lord, those heretic Wanderers said of me: "This brother must be a novice, not long ordained. Or, if he be an elder, he is an ignorant fool." Thereupon, lord, those heretic Wanderers, after abusing me by calling me a novice and an ignorant fool, rose up and went away. Not long after they had gone, lord, the thought occurred to me: "If these heretic Wanderers were to put me another question, how, in answering, should I tell them the views of the Exalted One, without misrepresenting the Exalted One by stating an untruth? How should I answer in accordance with his teaching, so that no one who agrees with his teaching and follows his views might incur reproach?"'

'Now what think you, Anurādha? Is body permanent or impermanent?'

'Impermanent, lord.'

'Wherefore one who thus sees, he knows ". . . for life in these conditions there is no hereafter."

Now as to this, Anurādha, what think you? Do you regard a Tathāgata's body as the Tathāgata?'

'Surely not, lord.'

'Do you regard him as [his] feeling, [his] perception, [his] activities or apart from them? As consciousness or as apart from it?'

'Surely not, lord.'

'Now what think you, Anurādha? Do you regard him as having no body, no feeling, no perception, no activities, no consciousness?'

'Surely not, lord.'

'Then, Anurādha, since in this very life a Tathāgata is not to be regarded as existing in truth, in reality, is it proper for you to pronounce this of him: "Friends, he who is a Tathāgata, a superman, one of the best of beings, a winner of the highest gain, is proclaimed in other than these four ways: 'The Tathāgata comes to be after death; he comes not to be after death; he both comes to be and comes not to be after death; he neither comes to be nor comes not to be after death'"?'

'Surely not, lord.'

'Well said! Well said, Anurādha! Both formerly and now also, Anurādha, it is just sorrow and the ceasing of sorrow that I proclaim.'[1]

§ 87 (5). *Vakkali.*[2]

Thus have I heard: Once the Exalted One was staying near Rājagaha in Great Grove, at the Squirrels' Feeding-Ground.

On that occasion the venerable Vakkali was staying in the Potter's shed,[3] being sick, afflicted, stricken with a sore disease.[4]

Now the venerable Vakkali called to his attendants, saying: 'Come hither, friends! Go ye to the Exalted One, and, in my name worshipping at the feet of the Exalted One, say unto

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[1] = *M.* i, 140. The matter is left a mystery, as not tending to edification or release. At *S.* iv, 385 it is said to be *avyākataṃ*, 'not declared.'

[2] See *Thag.* 350-4; *Brethren* 197-200; *Dhp. A.* iv, 117 (which omits the episode about Māra); *Vis. M.* 129.

[3] *Cf. M.* iii, 237.

[4] *Comy.* says, after keeping the rainy season, he had come to see the Master, was taken ill on the way and removed in a litter to the Potter's shed or workshop. According to *Thag. Comy.* he suffered from cramps owing to insufficient food.

him: "Lord, the brother Vakkali is sick, afflicted, stricken with a sore disease. He worships at the feet of the Exalted One." And thus do ye say: "Well were it, lord, if the Exalted One would visit brother Vakkali, out of compassion for him."'

'Even so, friend,' replied those brethren to the venerable Vakkali, and went to the Exalted One, saluted him and sat down at one side. So seated those brethren said to the Exalted One: 'Lord, the brother Vakkali is sick . . . well were it if the Exalted One would visit brother Vakkali out of compassion for him.'

The Exalted One consented by his silence. Thereupon the Exalted One robed himself, and taking bowl and robe, went to visit the venerable Vakkali.

Now the venerable Vakkali saw the Exalted One coming, while yet he was afar off, and on seeing him he stirred upon his bed.[1]

Then said the Exalted One to the venerable Vakkali: 'Enough, Vakkali! Stir not on your bed! There are these seats made ready. I will sit there.' And he sat down on a seat made ready.

So the Exalted One sat down and said to the venerable Vakkali:

'Well, Vakkali, I hope you are bearing up. I hope you are enduring.[2] Do your pains abate and not increase? Are there signs of their abating and not increasing?'

'No, lord, I am not bearing up. I am not enduring. Strong pains come upon me. They do not abate. There is no sign of their abating,[3] but of their increasing.'

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[1] *Samadhosi* (from *dhunati*), elsewhere *samañcopi*. Some say he shook the bed owing to the violence of his fever, but *C.* says, 'out of reverence' he tried to rise to salute the Master; and adds that, in the Buddha's time, a *bhikkhu* always had a seat ready in case the Master paid a visit.

[2] *Udānā* (*Sonathera-vagga*, 17, 46, 59). *Comy.* explains the phrase *kacci khamanīyaŋ kacci yāpanīyaŋ* (sometimes mistranslated 'have you food enough?') in this way.

[3] *Paṭikkam' osānaŋ paññāyati. Comy.*, however, interprets (*paṭik-kamo*) *sānaŋ* as *etāsaŋ* (*vedanānaŋ*); lit.: 'is the end of their coming on in sight?'

'Have you any doubt, Vakkali? Have you any remorse?'

'Indeed, lord, I have no little doubt. I have no little remorse.'

'Have you not anything, Vakkali, wherein to reproach yourself[1] as to morals?'

'Nay, lord, there is nothing wherein I reproach myself as to morals.'

'Then, Vakkali, if that is so, you must have some worry, you must have something you regret.'

'For a long time, lord, I have been longing to set eyes on the Exalted One, but I had not strength enough in this body to come to see the Exalted One.'

'Hush, Vakkali! What is there in seeing this vile body of mine? He who seeth the Norm, Vakkali, he seeth me: he who seeth me, Vakkali, he seeth the Norm. Verily, seeing the Norm, Vakkali, one sees me: seeing me, one sees the Norm.[2]

As to this what think you, Vakkali? Is body permanent or impermanent?'

'Impermanent, lord.'

'Is feeling . . . perception, the activities, is consciousness permanent, or impermanent?'

'Impermanent, lord.'

'Wherefore, Vakkali, he who thus seeth . . . he knows ". . . for life in these conditions there is no hereafter." '

Then the Exalted One, having thus taught the venerable Vakkali this lesson, rose up and went away to Vulture's Peak.

Now not long after the departure of the Exalted One, the venerable Vakkali called to his attendants: 'Come ye hither, friends. Lift up my bed and go to Black Rock[3] on the slope of Seers' Hill. How should one of my sort think to make an end within a house?'[4]

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[1] *Cf. Buddh. Psych.* 28 Here *attā* is the equivalent of our 'conscience.'

[2] *Cf. Expos.* 453; *Buddh. Psych.* 258-9 *n.*

[3] A hill-top near Rājagaha. See *K.S.* i, 150 *n.*

[4] Compare the suicide of Godhika, *S.* i, 119; *K.S.* i, 150. As often happens in the Tipiṭaka, the same story is told of different persons, either in ignorance or to preserve the traditional framework free from too many details. Thus the introductory part of this story is a stock

'Even so, friend,' replied those brethren to the venerable Vakkali, lifted up the bed and carried him to Black Rock on the slope of Seers' Hill.

Now the Exalted One spent the rest of that day and the night on Vulture Peak. Then when the night was waning two devas of exceeding beauty caused the whole of Vulture's Peak to be lit up, and came to the Exalted One and stood there at one side.[1]

So standing one of those devas thus addressed the Exalted One: 'Lord, the brother Vakkali is bent on release.'

And the other deva said to the Exalted One: 'Surely, lord, he will win the utter release.'

Thus spake those devas. So saying they saluted the Exalted One by the right and vanished there and then.

Now the Exalted One, when that night was spent, called to the brethren:—

'Come hither, brethren. Go ye to brother Vakkali, and say to him: "Friend Vakkali, listen to the words of the Exalted One and of two devas. This night, friend, when night was waning, two devas of exceeding beauty caused the whole of Vulture's Peak to be lit up, and came to the Exalted One and stood at one side. So standing those devas thus spake to the Exalted One: 'Lord, the brother Vakkali is bent on release.' And the other deva said to the Exalted One: 'Surely, lord, he will win the utter release.' And as to that, friend Vakkali, the Exalted One says this: 'Fear not, Vakkali. Fear not, Vakkali.[2] Your dying will not be evil. Your ending will not be evil.'"'

'Even so, lord,' replied those brethren to the Exalted One, and went to the venerable Vakkali and thus said to him: 'Listen, friend Vakkali, to the word of the Exalted One and of two devas.'

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passage for describing the sick and their visiting. In the *Thag. Comy.* and *Dhp. A.* versions, Vakkali does not 'use the knife,' but rises up into the air at the call of the Master and attains arahantship on the way by an effort of self-control

[1] It is noteworthy that *devas* are never described as sitting down.

[2] Possibly a characteristic genuine logion. *Cf. S.* v, 369, 371.

Then the venerable Vakkali called to his attendants saying: 'Come hither, friends. Lift me off from the bed. How should one of my sort think fit to hear the message of the Exalted One while sitting on a high seat?'[1]

'Even so, friend,' replied those brethren, and lifted him off from the bed. (Then they gave him the message of the Exalted One.)

'Wherefore, friends, do ye in my name worship at the feet of the Exalted One and say: "Lord, brother Vakkali is sick, afflicted, stricken with a sore disease. He worships at the feet of the Exalted One and thus speaks: 'Body is impermanent, lord. I doubt it not. Whatsoever, lord, is impermanent, that is woe; I doubt it not. What is impermanent and woeful and of the nature to fade away,—for that I have no desire, no lust, no love. I doubt it not. Feeling, lord, perception, the activities, consciousness is impermanent . . . for that I have no desire, no lust, no love. I have no doubt of that.' " '

'Even so, friend,' replied those brethren to the venerable Vakkali and went away.

Then the venerable Vakkali, not long after the departure of those brethren, drew a knife (and slew himself).[2]

Now those brethren went to the Exalted One (and repeated the words of the message).

Then the Exalted One said to the brethren: 'Let us go hence, brethren, to Black Rock, on the slope of Seers' Hill, since the clansman Vakkali hath slain himself.'

'Even so, lord,' replied those brethren to the Exalted One. Then the Exalted One went with a number of the brethren to

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[1] One of the rules of Vinaya discipline.

[2] A common practice of the Japanese Samurai (clansmen) to this day. The ethics of the deed are not discussed by *Comy.*, who says the elder was conceited and blind to his remaining faults; thought he was *khīṇāsavo* and might rid himself of the bodily pain. However, the pain of the knife was such that, in the very moment of dying, realizing his state of *puthujjano* as imperfect, he made a great effort to attain and did so before actual death. *Comy.* adds, 'he died lying on his right side, as arahants generally do (the traditional posture of the Buddha, "on his right side, like a lion lying"), and in a decent posture.'

Black Rock on the slope of Seers' Hill. And from afar the Exalted One saw the venerable Vakkali lying on the bed with his shoulder twisted round.[1]

Now at that time a smoky cloud, a mass of darkness was moving to the east,[2] was moving to the west, to the north, to the south, and up and down and to the points between.

Then the Exalted One said to the brethren: 'Do ye see, brethren, yonder smoky cloud, yonder mass of darkness moving east and west, to north and south, and up and down and to the points between?'

'Yes, lord.'

'Brethren, that is Māra, the evil one. He is searching for the consciousness of Vakkali, the clansman, saying: "Where is the consciousness of Vakkali, the clansman, stationed anew?" But, brethren, with consciousness not stationed anew anywhere, Vakkali the clansman is utterly well.'[3]

§ 88 (6). *Assaji.*

Once the Exalted One was staying near Rājagaha in Great Grove, at the Squirrels' Feeding-Ground.

On that occasion the venerable Assaji was staying in Kassapa's Park, being sick, afflicted, stricken with a sore disease.

(*Exactly the same as the previous sutta, except for the name* Assaji, *down to* 'you must have some worry, you must have some regret').

. . . 'Formerly, lord, I kept trying to calm down my sickness, but I am still much troubled[4] by my breathing. I

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[1] *Vivatta-kkhandhaŋ semānaŋ.*

[2] *Cf. K.S.* i, 151 *n.* At *Dhp. A.* the story is amplified *Cf.* Warren, p. 381.

[3] *Parinibbuto.*

[4] *Kāya-sankhāre.* Here 'the necessary conditions of body-life' (as *vāci-sankhāro* and *mano-sankhāro* are those of percept and concept). Explained by *Comy.* as *assāsa-passāse,* 'in- and out-breathing.' By restraining these he would induce the fourth *jhāna,* involving loss of body-consciousness, but this cannot be done easily when attention has to be paid to body or pain.

cannot win balance of mind. But though I cannot win balance of mind, I say to myself:—" Yet I do not fall away."'[1]

'Those recluses and brahmins, Assaji, who deem balance of mind as all in all, they who reverence balance of mind,—when they cannot win that balance of mind, say to themselves: " May we not fall away!"

Now as to this, what think you, Assaji? Is body permanent or impermanent?'

'Impermanent, lord.'

'So it is with the other factors, and consciousness. . . . Wherefore he who sees this . . . knows: ". . . for life in these conditions there is no hereafter."

If one feels a pleasant feeling, he knows it as impermanent, he knows it as not clung to, he knows it has no lure for him. If he feels a painful feeling, he knows it is impermanent, he knows it as not clung to, he knows it has no lure for him. If he feels a mental feeling, he knows it is impermanent, he knows it as not clung to, he knows it has no lure for him.

If he feels a pleasant feeling, he feels it as one who is unattached. If he feels a painful feeling, he feels it unattached. If he feels a neutral feeling, he feels it unattached. If he feels a feeling that his bodily powers have reached their end, he knows that he so feels. If he feels a feeling that life has reached its end, he knows that he so feels. He knows that when body breaks up, henceforth, when life has run its course, all that he has felt, all that had a lure for him will grow cold.'[2]

§ 89 (7). *Khema.*

Once a number of brethren were staying near Kosambī in Ghosita Park.

Now at that time the venerable Khemaka was staying in Jujube Tree Park,[3] being sick, afflicted, stricken with a sore disease.

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[1] *Comy.*, *sāsanato*, 'from the teachings.'

[2] *Cf* the same passage at *S.* ii, 126, which ends with 'bodies will be left aside.'

[3] *Comy.*, 'a matter of three miles [*gāvuta-mattaŋ*; a league] distant.'

Then the elder brethren, rising at eventide from their solitude, called to the venerable Dāsaka:[1] 'Come hither, friend Dāsaka! Go you to brother Khemaka and say to him: "Friend, the elder brethren say thus: 'We hope you are bearing up, friend. We hope you are enduring. Do your pains abate and not increase? Are there signs of their abating and not increasing?'" '

'Even so, friends,' said the venerable Dāsaka in reply to those brethren, and gave the message, to which the venerable Khemaka replied:

'No, friends, I am not bearing up. I am not enduring. There is no sign of my pains abating and not increasing.'

Thereupon the venerable Dāsaka reported his words to the brethren. Then said they again: 'Come hither, friend Dāsaka. Go you again to the venerable Khemaka and say: "Friend, the elders say thus: 'Friend, in this fivefold grasping-group, so called by the Exalted One, to wit: the grasping-group body, that of feeling, of perception, the activities, consciousness . . . in these five groups does the venerable Khemaka discern the Self or anything pertaining to the Self?'" '

'Even so, friends,' replied the venerable Dāsaka to those brethren, and he took the message.

'In these five grasping-groups, friend,' replied the venerable Khemaka, 'I discern no Self nor aught pertaining to the Self.'[2]

Then the venerable Dāsaka went back to the brethren with that message (and they said): 'Go you again, friend Dāsaka, and say: "If then in the fivefold grasping-group the venerable Khemaka discerns no Self nor aught pertaining to the Self, the venerable Khemaka must be arahant, one in whom the āsavas are destroyed." '

'Even so, friends,' replied the venerable Dāsaka to those brethren, and took the message. 'Though, friends, I discern in the fivefold grasping-group no Self nor aught pertaining

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[1] If this is the Dāsaka of *Thag.* 17, who, like Channa in the following section, was son of a slave, the walking exercise thus put upon him by the brethren may have been done with a purpose, for he was fat and lazy, 'sleeping much after meals.'

[2] The reply is here condensed.

to the Self, yet am I not arahant, nor one in whom the āsavas are destroyed. Though, friend, I see that I have got the idea of "I am" in the fivefold grasping-group, yet do I not discern that I am this "I am."'

Then the venerable Dāsaka returned to the brethren with that message and reported the words of the venerable Khemaka (and those brethren sent this further message): 'As to this "I am," friend Khemaka, of which you speak, what do you mean by this "I am"? Do you speak of "I am" as body, or as distinct from body? As feeling, or as distinct from feeling? As perception . . . as the activities . . . as consciousness, or as distinct from consciousness? As to this "I am," what do you mean by it?' (So the venerable Dāsaka went again and took the message in these words.)

'Enough, friend Dāsaka. What boots this running to and fro! Fetch my staff. I will go myself to these brethren.'[1]

So the venerable Khemaka, leaning on his staff,[2] came to those brethren. When he got there, he greeted them, and exchanging the courtesies of civil words, sat down at one side. As he thus sat, the elders thus spoke to the venerable Khemaka:—

'As to this "I am," friend Khemaka, of which you speak, what do you mean by it? Do you speak of it as body or as distinct from body . . . as consciousness or as distinct from consciousness?'

'No, friends, I do not say "I am body" or feeling, or perception or the activities or consciousness, or as distinct from these and from consciousness. Though, friends, I see that I have got the idea of "I am" in the five grasping-groups, yet I do not discern that I am this "I am." Just as, friends, in

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[1] *Comy.* says, 'why did they send Dāsaka to and fro four times that day, so that he covered some twenty-five miles? Because they were anxious to hear the doctrine from an expert. Why did they not go themselves? Because his forest hut could not hold some sixty brethren. Why did they not ask him to come? Because of his sickness. But they knew that, if they kept questioning him he would at last come in person. And the elder went, knowing their secret wish.'

[2] *Cf. J.P.T.S*, 1887, 156. *Olumbha* or *olubbha*.

the case of the scent of a blue lotus or a white lotus,—if one should say: 'the scent belongs to the petals or the colour or the fibres of it," would he be rightly describing the scent?'

'Surely not, friend.'

'Then how would he be right in describing it?'

'Surely, friend, by speaking of the scent of the flower.'

'Even so, friends, I do not speak of the "I am" as a body, or as feeling and so forth. Nevertheless I see that in these five grasping-groups I have got the idea of "I am"; yet I do not discern that I am this "I am." Though, friends, an Ariyan disciple has put away the five lower fetters, yet there remains in him a subtle remnant[1] from among the five grasping-groups, a subtle remnant of the I-conceit, of the I am-desire, of the lurking tendency to think "I am,"[2] still not removed from him. Later on he lives contemplating the rise and fall of the five grasping-groups, seeing thus: "Such is body, such is the arising of body, such is the ceasing of it. Such is feeling . . . perception . . . the activities . . . such is consciousness, the arising of it and the ceasing of it."

In this way, as he lives in the contemplation of the five grasping-groups, that subtle remnant of the I am-conceit, of the I am-desire, that lurking tendency to think "I am," which was still not removed from him,—that is now removed.

Suppose, friends, there is a dirty soiled cloth, and the owners give it to a washerman, and he rubs it smooth with salt-earth, or lye or cowdung, and rinses it in pure clean water. Now, though that cloth be clean, utterly cleansed, yet there hangs about it, still unremoved, the smell of the salt-earth or lye or cowdung. The washerman returns it to the owners, and they lay it up in a sweet-scented coffer.[3] Thus that smell of salt-earth or lye or cowdung, that hung about it and was not removed, is now utterly removed. Even so, friends, though an Ariyan disciple has put away the five lower fetters,

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[1] *Anusahagato Comy*, '*sukhumo*' The passage is quoted at *Asl.* 244; *Expos.* ii, 326.

[2] For *anusayo* see *K.S.* ii, 167 *n*

[3] *Comy.* says, 'the sweet-scented coffer' is the knowledge of the Arahant's Path, which removes the taints.

yet there remains in him from among the five grasping-groups a subtle remnant of the I am-conceit, of the I am-desire, of the lurking tendency to think "I am," still not removed from him. Later on he lives contemplating the rise and fall of the five grasping-groups, seeing thus: "Such is body, such is the arising of body, such is the ceasing of body. Such is feeling . . . such is perception . . . such are the activities, such is consciousness, such is the arising of consciousness, such is the ceasing of consciousness." In this way as he lives in the contemplation of the five grasping-groups, that subtle remnant of the I am-conceit, of the I am-desire, of the lurking tendency to think "I am," which was not removed from him, is now utterly removed.'

Upon this the elders said to the venerable Khemaka: 'Indeed we did not put these questions to the venerable Khemaka from a wish to trouble him. It was because we thought: "The venerable Khemaka is able to expound in full the teaching of the Exalted One, able to teach it, to make it known, to set it forth, to make it clear, to open it up, to analyze it, to make it plain."

And so the venerable Khemaka has expounded in full the teaching of the Exalted One. He has taught it, made it known, set it forth and made it clear, he has opened it up, analyzed it, made it plain.'

Thus spake the venerable Khemaka. The elders were pleased at the words of the venerable Khemaka and welcomed them.

Now when this teaching was thus expounded the hearts of as many as sixty brethren were utterly set free from the āsavas, and so was it also with the heart of the venerable Khemaka.

§ 90 (8). *Channa.*[1]

Once a number of brethren were staying near Benares at Isipatana in the Deer Park.

Then the venerable Channa, rising at eventide from his

[1] Channa may be he of *Thag.* 69; *Brethren*, p. 70. But according to the *Comy.* he is the very Channa of the 'renunciation' legend of the Buddha. The son of a slave, he was born on the same day as

solitude, took his doorkey and went from lodging to lodging, saying to the brethren:—

'May the venerable elders teach me. May the venerable elders grant me pious converse so that I may see the Norm.'

Whereupon those elder brethren said to the venerable Channa: 'Body is impermanent, friend Channa. Feeling is impermanent: perception, the activities . . . consciousness is impermanent. Body is not the Self: feeling, perception, the activities, consciousness is not the Self. All compounded things are impermanent. All conditions[1] are not the Self.'

Then the venerable Channa thought thus: 'Yes, I too see this. Impermanent is body, feeling, perception, the activities and consciousness. Body is not the Self, and feeling, perception, the activities, and consciousness is not the Self. Impermanent are all compounded things. All conditions are not the Self.

Nevertheless, for the calming of all activities, for the giving up of all the bases of birth, for the destruction of craving, for passionlessness, for cessation, for Nibbāna, my heart springs not up within me. It is not calmed, it is not released from trembling. But grasping arises, and my mind shrinks back again (at the thought), "Who forsooth is the Self?" This way[2] I cannot see the Norm. Who is there to teach me the Norm, so that I may see the Norm?"'

Then this thought came to the venerable Channa: 'Here is this venerable Ānanda staying at Kosambī in Ghosita Park, one praised by the Master and honoured by intelligent co-

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Gotama and 'went forth' with him. Apparently of small intelligence, he used to talk of 'our Buddha,' 'our Dhamma,' was secretive and jealous, and disagreeable to his fellows owing to his sharp tongue. According to *Comy.* the events of this *sutta* happened after the death of the Master, who on his deathbed ordered the brethren to 'put Channa into Coventry.' *Cf. D* ii, 154 (*brahma-danda*). Owing to this he could get no speech with them Hence his wandering away to Benares At *S.* iv, 55-60 he kills himself owing to an incurable disease.

[1] *Comy.* asks, 'why did they speak only of two of the truths and not the usual three?' Because, they said, 'If we say "all things are sorrowful," he will conclude that the Path and its Fruits are also sorrowful, and abstain from striving after them'

[2] *Comy.* reads *evaŋ* for text *etaŋ*.

mates of the righteous life. The venerable Ānanda is the man to show me the Norm so that I may see the Norm. I put full trust in the venerable Ānanda for this. What if I were to go to the venerable Ānanda?' So the venerable Channa put his lodging in order, and taking bowl and robe, set out for Kosambī and Ghosita Park, where the venerable Ānanda was staying. When he got there he greeted him and sat down at one side. So seated the venerable Channa said to the venerable Ānanda:—

'Of late, friend Ānanda, I have been staying near Benares, at Isipatana, in the Deer Park. Then at eventide, arising from my solitude, I took my doorkey and went from lodging to lodging, saying to the elder brethren: "May the venerable elders instruct me with pious converse, so that I may see the Norm." Thereupon, friend, the elder brethren said to me: "Friend Channa, body is impermanent," and so forth (and he told him of his treatment and his thoughts and his decision to go to Ānanda, and said):—

'May the venerable Ānanda teach and instruct me. May the venerable Ānanda grant me pious converse so that I may see the Norm.'

'Thus far, indeed, I am pleased with the venerable Channa. For now the venerable Channa has made things plain and has broken up the fallow ground.[1] Lend an ear, friend Channa. You are fit to understand the Norm!'

And there sprang up there and then in the venerable Channa a wondrous eagerness and joy at the thought: 'he says I am fit to understand the Norm.' (*Then said the venerable Ānanda*):—

'From the very lips of the Exalted One, friend Channa, from his very lips as he taught brother Kacchānagotta,[2] I heard this:—

'On two things, Kaccāna, does this world generally base

[1] *Avi-akāsi, khilaŋ pabhindi,* the latter phrase occurs at *S.* i, 193. *Khila* is unploughed land and here signifies mental callousness. *Cf. Sn.* 973.

[2] At *S.* ii, 17; *K S.* ii, 12, where text reads *Kaccāyana. Comy.* here and elsewhere reads *Kaccāna.*

its view,—on existence and on non-existence. Now he who with right insight sees the arising of the world as it really is, does not believe in the non-existence of the world. But, Kaccāna, he who with right insight sees the ceasing of the world as it really is, does not believe in the existence of the world.

Grasping after systems, imprisoned by dogmas is this world, Kaccāna, for the most part. And he who does not go after, does not grasp at, does not take his stand on this system-grasping, this dogma, this mental bias,—such an one does not say "it is my soul."[1] He who thinks, "that which arises is but ill: that which ceases, it is ill,"[2] such an one has no doubts, no perplexity. In this matter, knowledge not borrowed from others comes to him. Thus far, Kaccāna, goes right view.

"All exists," Kaccāna,—that is one extreme. "Nought exists," Kaccāna,—that is the other extreme. Not approaching either extreme, Kaccāna, the Tathāgata teaches you a doctrine by the middle way: "Conditioned by ignorance come the activities: conditioned by the activities comes consciousness, and so forth. Thus is the arising of this whole mass of ill. By the utter fading away and ceasing of ignorance comes the ceasing of the activities, and so forth. Thus is the ceasing of this entire mass of ill."[3]

'This, friend Ānanda, is what comes to those venerable ones who have such co-mates in the righteous life, compassionate, desiring our good, admonishers, instructors. Hearing this Norm-teaching from the venerable Ānanda I am firmly established in the Norm.'

§ 91 (9). *Rāhula*[4] (1).

At Sāvatthī. . . . In the Park.

Then the venerable Rāhula came to the Exalted One and

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[1] Or my self: *attā me ti*. *Cf.* below, § 91.

[2] *S.* i, 135; *K.S.* i, p. 179.

[3] *Cf. Pts of Contr*, p. 60 *n* Thus the world-process is 'a cosmos of conditions becoming.'

[4] This and the next *sutta* are reproduced from *S.* ii, 252-3; *K.S.* ii, 167 *q.v.* and *n.* *Cf. Expos.* ii, 302 *n.*, and *sup.* 71 (Rādha).

sat down at one side. So seated, the venerable Rāhula said to the Exalted One:—

'How, lord, should one know, how should one see, so that in this body, together with its consciousness, and likewise in all external objects, he has no more idea of "I" and "mine," no more leanings to conceit?'

'Whatsoever material object, Rāhula, be it past, future or present, inward or outward, subtle or gross, low or high, far or near, one regards thus:—"this is not mine; this am not I; this is not the Self of me,"—that is seeing things by right insight as they really are.

Whatsoever feeling, perception, activities, consciousness, one regards thus: "this is not mine, this am not I; this is not the Self of me,"—that is seeing things by right insight as they really are.

Thus knowing, Rāhula, thus seeing, in this body, together with its consciousness, and likewise in all external objects, one has no idea of "I" and "mine," no more leanings to conceit.'

§ 92 (10). *Rāhula* (2).

At Sāvatthī. . . . In the Park.

Seated at one side, the venerable Rāhula said to the Exalted One:—

'How, lord, does one know, how does one see, so that in this material body, together with its consciousness, and likewise in all external objects, his mind has gone away from all notions of an "I" and of "mine," and from conceit, passing beyond all ways of conceit, and is peaceful and utterly released?'

'Whatsoever material quality, Rāhula, be it far or near . . . one beholds thus: "this is not mine; this am not I; this is not the Self of me"—by so seeing it, even as it is by right insight, one is released from grasping.

And so also with feeling, perception, the activities. . . .

Whatsoever consciousness, be it past, future or present . . . by so seeing, one is released without grasping.

Even so knowing, Rāhula, so seeing, in this material body . . . one's mind has gone away from all notions of an "I" and of "mine," and from conceit, passing beyond all the ways of conceit,* and is peaceful and utterly released.'

5 On Flowers

§ 93 (1). *The River.*

At Sāvatthi. . . . Then (the Exalted One) said:—

'Suppose a stream, brethren, a mountain-torrent, down-drawing, rising from afar, swift-flowing, and on both its banks are growing grasses which overhang the stream, kusa-grass there might be that overhangs, reeds and creepers and over-hanging shrubs; and a man is swept away by that stream and clutches at the grasses, but they might break away,[1] and owing to that he might come by his destruction. He might clutch at the kusa grass, at the reeds, at the creepers; he might clutch at the shrubs, but they might break away, and owing to that he might come by his destruction.

Even so, brethren, the untaught manyfolk . . . regard the body as the self, or the self as having body, or the body as being in the self, or the self as being in the body. Then body breaks away, and owing to that they come by their destruction.

And so with feeling, perception, the activities . . . and they regard consciousness as the self, or the self as having consciousness, or consciousness as in the self, or the self as in consciousness, and, these breaking away, owing to that they come by their destruction.

Now as to that, what think ye, brethren? Is body permanent or impermament?'

'Impermanent, lord.'

'So also feeling, perception, the activities, consciousness . . . are they permanent or impermanent?'

'Impermanent, lord.'

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* *Cf. K.S.* i, 17 *n.*

[1] *Palujeyyuŋ.*

'Wherefore, brethren, he who sees thus . . . knows . . . for life in these conditions there is no hereafter.'

§ 94 (2). *The Flower* (or *Growth*).

At Sāvatthī. . . . Then (the Exalted One) said:—

'I quarrel not with the world,[1] brethren. It is the world that quarrels with me. No preacher of the Norm, brethren, quarrels with anyone in the world.

That which is not upheld, brethren, in the world of sages,[2] of that I declare "It is not." What, brethren, is upheld in the world of the sages, of that I declare "It is so."

And what, brethren, is not upheld in the world of the sages, of which I declare "it is not?" That body is permanent, stable, eternal, not subject to decay. That is not upheld in the world of the sages, and of that I declare "it is not." "Feeling, perception, the activities, consciousness is permanent, stable, eternal, not subject to decay." That is not upheld in the world of the sages, and of that I declare "it is not."

But what, brethren, is upheld in the world of the sages? Of what do I declare that it is so?

"Body is impermanent, woeful and subject to decay." That, brethren, is upheld in the world of the sages, and of that do I declare "it is so." Likewise with regard to feeling, perception, the activities and consciousness.

This, brethren, is upheld in the world of the sages, and of this do I declare "it is so."

There is, brethren, in the world[3] a world-condition[4] which the Tathāgata has thoroughly penetrated and realized. Having thoroughly penetrated and realized it, he declares, teaches and defines it, opens it up and analyzes it.

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[1] [*Satta-*]*loke*, 'the world of beings.' *Comy.* assigns three meanings to *loke* in this section, of which this is the first.

[2] De La Vallée Poussin (*Journal Asiatique*, 1902, p. 257) compares the passage in *Madhyamakavṛtti*, 111 (*Candrakīrti*), and says the Pali version 'inserts' the word *paṇḍitānaŋ* here.

[3] *loke=saŋkhāraloke. Comy.*

[4] *Lokadhammo. Comy.* 'the five groups.' So called from *lujjana*, breaking, crumbling, a derivation discussed at *Expos.* 63. At *V.M.* 683 eight *loka-dhammā* are described.

And what, brethren, is that world-condition in the world which the Tathāgata has thoroughly penetrated and realized, and, having thoroughly penetrated and realized it, what does he declare, teach, define, open up and analyze ?

Body, brethren, is that world-condition in the world which the Tathāgata . . . analyzes. And whosoever, brethren, understands not and sees not when the Tathāgata declares, teaches, defines, opens up and analyzes, him, brethren, do I set at naught[1] as a foolish worldling, blind, without vision, unknowing, unseeing.

Feeling, brethren, is a world-condition in the world, and perception, the activities, consciousness is a world-condition in the world which the Tathāgata . . . analyzes. And he, brethren, who understands not when the Tathāgata declares, teaches, defines, opens up and analyzes consciousness, him, brethren, do I set at naught as a foolish worldling, blind, without vision, unknowing, unseeing.

Just as, brethren, a dark blue lotus or a white lotus, born in the water, come to full growth in the water, rises to the surface and stands unspotted by the water, even so, brethren, the Tathāgata [having been born in the world] having come to full growth in the world,[2] passing beyond the world, abides unspotted by the world.'

§ 95 (3). *Foam.*

On a certain occasion the Exalted One was staying at Ayojjhāya,[3] on the bank of the river Ganges.

Then the Exalted One thus addressed the brethren:—

'Just as if, brethren, this river Ganges should carry down a huge lump of foam, and a keen-sighted man should see it, observe it and look close into its nature.[4] So seeing it, ob-

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[1] (*Kinti Karomi.* 'Can anything be done with such a man ? No.' Dr. Stede suggested the selected rendering.—ED.)

[2] *okāsa-loke.* *Comy.* *Loke jāto* is omitted here in the text, but it is found at *K.V.* xviii, 1 (*Pts. of Controv.*, p. 324), where we find *loke sambuddho* for our *loke saŋvaddho.*

[3] *Comy.* says the townsfolk built a residence for him here.

[4] *Yoniso upaparikkheyya.* *Comy.* 'causally investigate.'

serving it and looking close into its nature, he would find it empty, he would find it unsubstantial, he would find it without essence.[1] What essence, brethren, could there be in a lump of foam ?[2]

Even so, brethren. whatsoever body, be it past, future or present . . . far or near . . . which a brother sees, observes and looks close into its nature, he so seeing, observing and looking into the nature of it, would find it empty, he would find it unsubstantial, he would find it without essence. What essence, brethren, could there be in a body ?

Suppose, brethren, in autumn time when the sky-god rains down big drops, a bubble rises on the water and straightway bursts, and a keen-sighted man should see it, observe it, look close into its nature. So seeing it, observing it and looking close into its nature, he would find it empty, he would find it unsubstantial, he would find it without essence What essence, brethren, could there be in a bubble on the water ?

Even so, brethren, whatsoever feeling, be it past, future or present, be it far or near, a brother sees . . . he finds it without essence What essence, brethren, could there be in feeling ?

Just as if, brethren, in the last month of the dry season at high noontide there should be a mirage, and a keen-sighted man should see it, observe it and look close into the nature of it, so observing it he would find it to be without essence. What essence, brethren, could there be in a mirage ?

So it is likewise with any perception. . . .

Again, brethren, suppose a man should roam about in need of heart of wood,[3] searching for heart of wood, looking for heart of wood, and taking a sharp axe should enter a forest. There he sees a mighty plantain-trunk,[4] straight up, new grown, of towering height.[5] He cuts it down at the root.

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1 *Sāro :* see next page, *n* 2.

2 *Sāro.* *Cf. Sisters,* p. 167, 'froth without a soul.'

3 *Cf M.* i, 111: 233 (trans. Sīlâcāra, ii, 43), *S.* iv, 94.

4 A plantain-trunk is not more than about ten feet high. The exaggeration is probably intentional. (Or is *kadalı* not a plantain ? —Ed.)

5 Text *akukkajātaṃ* Read *akkukukā,* with *Pāli Dict.* and *S.* iv, 167.

Having cut it down at the root he chops it off at the top. Having done so, he peels off the outer skin [1] When he peels off the outer skin, he finds no pith[2] inside, much less does he find heart of wood.

Then suppose a keen-sighted man sees it, observes it, looks into the nature of it. So seeing and observing it he would find it to be without essence. What essence, brethren, could there be in a plantain-trunk ?

Even so, brethren, whatsoever activities, be they past, future or present . . . far or near . . . a brother sees, he finds them without essence. What essence, brethren, could there be in the activities ?

Again, brethren, suppose a juggler or a juggler's apprentice should spread a glamour[3] on the high road, and a keen-sighted man should see it, observe it, look close into the nature of it. So seeing, he would find it empty, he would find it unsubstantial, he would find it without essence. What essence, brethren, could there be in a glamour ?

Even so, brethren, whatsoever consciousness, be it past, future or present . . . far or near, a brother sees, observes, looks close into the nature of . . . so seeing, he would find it empty, he would find it unsubstantial, he would find it without essence. What essence, brethren, could there be in consciousness ?

So seeing, brethren, the well-taught Ariyan disciple feels disgust at body, at feeling, at perception, at the activities, at consciousness. Feeling disgust he is repelled. By repulsion he is set free. By that release set free the knowledge comes to him: . . . "For life in these conditions there is no hereafter."'

Thus spake the Exalted One. When the Well-Farer had thus spoken, the Teacher added this further:—

> 'Like to a ball of foam this body is,
> Like to a bubble blown the feelings are:

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1 *Pattavaṭṭi.*

2 *Pheggu*ŋ, soft outer wood. *Sāro,* heart of wood.

3 *Māya*ŋ *vidha*ŋ*seyya.*

Like to a mirage unsubstantial
Perception: pithless as a plantain-trunk
The activities: a phantom, consciousness.
Thus hath declared the Kinsman of the Sun.[1]'

However one doth contemplate (this mass)
And thoroughly investigate its form,—
To him, so seeing, empty, void it is.
Beginning with this body first of all:—
By his rich subtle wisdom[2] it is shown.
'Reft of three things, life, heat and consciousness,
Behold it thrown aside. When 'tis cast off,
Discarded there it lies, a senseless thing,[3]
Mere food for others. Such its lineage.[4]
A babbling fantasy, a murderer:[5]
Such is its name. No essence here is seen.

Thus should a brother, with an eager will,
Regard this mass. Mindful and self-possessed
By day, yea, day and night, let him cast off
All fetters, make a refuge of himself,
And act as if his head were all ablaze,[6]
Aspiring for the state that changeth not.'[7]

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[1] Tracing his lineage back to the Solar Race. *Cf. S.* i, 186, 192.

[2] *Bhūripaññena. Comy.* '*Sanha-vipula-cittatā paññena,* 'Subtle and many-sided.' *Cf. S.* iv, 205; *B. Psy. Ethics,* § 16.

[3] *Cf. Dhammapada,* 41, 'like a senseless log.'

[4] *Santāno.* Perhaps the only occurrence in the Piṭakas of this term much used in later Buddhism.

[5] *Vadhako.* See *supra,* § 79 [*Khajjanīya*] and p. 113. Also *S* iv, 172-5. *Comy.* says the fivefold mass of aggregates mutually destroy each other. *e.g*, the break-up of body causes the destruction of the other skandhas and *vice versâ.*

[6] *Āditta-sīso. Cf. Thag.* 39: *Brethren,* p. 44. 'As one whose hair and turban are aflame'—*i.e.*, instant action is required. *Cf. Thig.* 493: *Sisters,* p. 172, v, 7.

[7] *Accutaŋ padaŋ :* lit. 'un-deceasing state.'

§ 96 (4). *Cowdung.*

At Sāvatthī. . . . Then a certain brother came to the Exalted One and sat down at one side.

So seated, that brother thus addressed the Exalted One:—

'Pray, lord, is there any body that is permanent, stable, by nature lasting, unchanging, like unto the eternal, so that thus it will stand fast?

Pray, lord, is there any feeling, any perception, any activities,—is there any consciousness of such a nature?'

'No, brother, there is no material form that is permanent, stable, eternal, by nature unchanging, like unto the eternal, so that thus it will stand fast. Nor is there any feeling, perception, there are no activities, there is no consciousness of such a nature, so that thus it will stand fast.'

Then the Exalted One took up a little pellet of cowdung in his hand, and said to that brother:—

'Even the getting of a selfhood[1] so small as this, brother, is not permanent, stable, eternal, by nature unchanging, like unto the eternal, so that thus it will stand fast.

If the getting of a selfhood so small as this, brother, were permanent, stable, eternal, by nature unchanging, then the living of the holy life for the best destruction of suffering would not be set forth.

But inasmuch, brother, as there is no getting of a selfhood even so small as this is unchanging . . . therefore the living of the holy life for the best destruction of suffering is set forth.

Formerly, brother, I was a ruler, a noble crowned,[2] and (as such) I had eighty thousand townships, chief of which

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[1] *Attabhāvo:* the personality in any one span of life.

[2] *Muddhâvasitto,* 'whose head is anointed.' His name was Mahā-Sudassana, 'The great king of glory.' *Cf. Mahā-sudassana-Sutta, D.* ii, 169 *ff.*: *Dialog.* ii, 220, Introduction: 'What we really have is a wonderful fairy tale, a gorgeous poem, in which an attempt is made to describe in set terms the greatest possible glory and majesty of the greatest possible king, in order to show that all is vanity, save only righteousness—just such a poem as a Jewish prophet might have written of Solomon in all his glory.' At *D.* ii, 187 the descriptive part will be found with variations.

was the royal town, Kusāvatī. When I was such, brother, I had eighty thousand palaces, chief of which was the Palace of Righteousness.

And I had eighty thousand halls, chief of which was the Great Assembly Hall.

And I had eighty thousand couches of solid ivory, of solid wood, of solid gold and silver, furnished with woollen draperies, with white draperies, with flower-worked coverlets and spread with choicest skins of antelopes, with canopies above and scarlet cushions at each end.

And when I was such, brethren, I had four and eighty thousand elephants with trappings of gold and gilded harness, covered with nets of gold thread, chief of which was the royal elephant called Sabbath.[1]

And I had four and eighty thousand steeds, with trappings of gold and gilded banners, covered with nets of gold thread, chief of which was the royal steed Thundercloud[2]

And I had four and eighty thousand chariots, with trappings of gold and gilded banners, covered with nets of gold thread, chief which was the royal chariot The Conqueror.[3]

And I had four and eighty thousand jewels, chief of which was the Gem.

And I had four and eighty thousand women, chief of whom was Queen of Good Fortune.[4]

And I had four and eighty thousand vassals,[5] chief of whom was the Crown Prince.

And I had four and eighty thousand cows, with tethers of fine jute and silver milk-pails.[6]

And I had four and eighty myriads of garments woven of finest flax, of finest silk, of finest wool, of finest cotton.

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1 *Uposatha*, or sabbath day. 2 *Valāhaka-assa*.

3 The name of Sakka's palace and car. R. D. trans.: 'flag of victory.' 4 *Subhaddā*.

5 Reading *anuyantāni* with text *Cf. A.* v, 22, where, as here, there is a v. l., *anuyuttāni*, 'devoted (attendants).' *Comy.* does not notice it. *D.* ii. 188 reads *anuyuttāni*, which R. D. trans. 'yeomen.'

6 *Kaṃs' upadhāraṇāni*. *Comy. rajatamaya-doha-bhajanāni*, 'with silver milk-pails.' At *Dialog.* ii, 221, R. D. trans. 'with horns tipped with bronze.' See *Pāli Dict.*, s.v.

And I had four and eighty myriad vessels, in which both morning and evening rice food was served.

Of those four and eighty thousand towns, brother, this town Kusāvatī was my royal residence in those days.

And of those four and eighty thousand palaces, brother, the Palace of Righteousness was where I dwelt in those days.

And of those four and eighty thousand halls, the Great Hall of Assembly was where I dwelt in those days.

And of those four and eighty thousand couches, the couch of solid ivory, of solid wood, of solid gold or silver was the one which I enjoyed.

And of the four and eighty thousand elephants, the royal elephant called Sabbath was the one I mounted in those days.

And of those four and eighty thousand steeds, my royal steed called Thundercloud was the one I mounted in those days.

And of those four and eighty thousand chariots, the chariot Conqueror was the one I mounted in those days.

And of those four and eighty thousand women, Khattiyāni or Velamikā was the one who waited on me in those days.

And of those four and eighty myriads of garments, one suit there was I donned in those days, made of finest flax, of finest silk, of finest wool, or of finest cotton.

And of those four and eighty myriad vessels there was one from which I ate a measure of choicest rice and drank broth for seasoning thereto.

Thus all those things of the world,[1] brother, are past and gone and perished utterly. Thus impermanent, brother, are things of the world. Thus mutable, brother, are they. Thus doomed to perish, brother, are they; insomuch that there is enough for disgust at all things of the world, enough to be averse from them, enough to be freed from them.'

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[1] *Sankhārā.*

§ 97 (5). *Tip of the Nail.*[1]

At Sāvatthī. . . . Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:—(*as in the previous section down to* 'thus it will stand fast.')

Then the Exalted One took up a pinch of dust on the tip of his nail and said to that brother:—

'Even thus much material form, brother, is not permanent, stable, eternal, by nature unchanging, like to the eternal, so that it will stand fast.

If even thus much material form, brother, were permanent . . . unchanging, then the living of the holy life for the utter destruction of suffering would not be set forth. But inasmuch as even thus much material form, brother, is not permanent, stable, eternal, by nature unchanging, therefore the living of the holy life for the utter destruction of suffering is set forth.

Even thus much feeling, brother, thus much perception, activities and consciousness is not permanent . . . unchanging. If it were not so, brother, the living of the holy life for the utter destruction of suffering would not be set forth. But inasmuch, brother, as even thus much consciousness is not permanent . . . therefore the living of the holy life for the utter destruction of suffering is set forth.

Now as to this, what think you, brother? Is body permanent or impermanent?'

'Impermanent, lord.'

'Is feeling, perception, are the activities, is consciousness permanent or impermanent?'

'Impermanent, lord.'

'Therefore, brother, so seeing, a brother knows: "For life in these conditions there is no hereafter."'

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[1] *Nakhasikhaŋ* (for text *nakhāsikaŋ*). *Cf. S.* ii, 133, 263.

§ 98 (6). *Puritan* (or *Oceanic*).[1]

(*The same as in the previous section down to* ' so that thus it will stand fast.')

§ 99 (7). *The Leash* (or *The Thong*) (i).[2]

At Sāvatthī. . . . Then the Exalted One said:—

'Incalculable,[3] brethren, is the beginning of this round of rebirth.[4] No beginning is made known of beings wrapt in ignorance, fettered by craving, who run on, who fare on the round of rebirth.

There comes a time, brethren, when the mighty ocean dries up, is utterly drained, comes no more to be. But of beings hindered by ignorance, fettered by craving, who run on, who fare on the round of rebirth, I declare no end-making.

There comes a time, brethren, when Sineru, monarch of mountains, is consumed,[5] is destroyed, comes no more to be. But of beings hindered by ignorance, fettered by craving, who run for ever the round of rebirth, I declare no end-making.

There comes a time, brethren, when the mighty earth is consumed, is destroyed, comes no more to be. But of beings hindered by ignorance . . . I declare no end-making.

Just as, brethren, a dog tied up by a leash[6] to a strong stake or pillar, keeps running round and revolving round and round that stake or pillar, even so, brethren, the untaught manyfolk, who discern not them that are Ariyans . . . who

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[1] *Suddhikaŋ* or *Samuddakaŋ*. The name of a section at *S*. i, 165, so called after a fastidious brahmin, *Suddhiko*. But the subject of purity is not referred to here, and it is not clear why such a title is assigned There is some confusion in the text between *suddhikaŋ* and *suddhakaŋ*. So at Bk. viii. *infra* we should read the former.

[2] Read *baddhula* for text *bhaddula*.

[3] *Ana-mata-'gga*. See *n*. to *K.S.* ii, p. 118. *J.P.T.S.* 1906-7, p. 84. *Thig*. 499 and *Pāli Dict.*, s.v , ' of which the beginning is inconceivable.'

[4] *Sandhāvataŋ saŋsarataŋ* (gen plur.). *Cf. Dhp*. 153: *Aneka jāti-saŋsāraŋ, sandhāvissaŋ anibbisaŋ*.

[5] *Uddayhati* for text *dayhati*

[6] *Comy*. says the dog is the fool: the leash is view or opinion: the pillar is the self-body: and like a dog the many folk are tied by opinion and craving to the self-body or personality.

are untrained in the worthy doctrine, regard body as the Self, regard feeling, perception, the activities, regard consciousness as having a Self, regard consciousness as being in the Self or the Self as being in consciousness . . . run and revolve round and round from body to body, from feeling to feeling, from perception to perception, from activities to activities, from consciousness to consciousness . . . they are not released therefrom, they are not released from rebirth, from old age and decay, from sorrow and grief, from woe, lamentation and despair . . . they are not released from suffering, I declare.

But the well taught Ariyan disciple, brethren, who discerns them that are Ariyans . . . who is well trained in the worthy doctrine, regards not body as the Self, regards not the Self as being in consciousness. He runs not, revolves not round and round from body to body . . . from consciousness to consciousness, but is released therefrom. He is released from birth, old age and decay, from sorrow and grief, woe, lamentation and despair. I declare he is released from suffering.'

§ 100 (8). *The Leash* (ii).

At Sāvatthi. . . . Then the Exalted One said:—

'Incalculable, brethren, is this round of rebirth. No beginning is made known of beings wrapt in ignorance, fettered by craving, who run on, who fare on the round of rebirth.

Just like a dog, brethren, tied up by a leash to a strong stake or pillar—if he goes, he goes up to that stake or pillar; if he stands still, he stands close to that stake or pillar; if he squats down, he squats close to that stake or pillar; if he lies down, he lies close to that stake or pillar.

Even so, brethren, the untaught manyfolk regard body (thus): "This is mine; this am I; this is the self of me" They regard feeling, perception, the activities and consciousness thus: "This is mine; this am I; this is the self of me."

If they go, it is towards this fivefold grasping-group that they go. If they stand still, it is close to this fivefold grasping-group that they stand still. If they sit, it is close to that they sit. If they lie down, it is close to that they lie down.

Wherefore, brethren, again and again must one regard one's own mind thus: "For a long, long time this mind has been tainted by lust, by hatred, by illusion." By a tainted mind, brethren, beings are tainted. By purity of mind beings are made pure.

Brethren, have ye ever seen a picture which they call "a show-piece?"'[1]

'Yes, lord.'

'Well, brethren, this so-called show-piece is thought out by mind. Wherefore, brethren, mind is even more diverse than that show-piece.[2]

Wherefore, brethren, again and again must one regard one's own mind thus: "For a long time this mind has been tainted by lust, by hatred, by illusion." By a tainted mind, brethren, beings are tainted. By purity of mind beings are made pure.

Brethren, I see not any single group[3] so diverse as the creatures of the animal world Those creatures of the animal world, brethren, are thought out by mind.[4] Wherefore, brethren, mind is even more diverse than those creatures of the animal world.

Wherefore, brethren, a brother must again and again thus regard his own mind: "For a long long time this mind has been tainted by lust, by hatred, by illusion." By a tainted

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[1] *Caranaŋ nāma cittaŋ* *Cf. Expos.* 85 'A master-piece.' *Comy.*, '*vicarana-cittaŋ*,' and adds that the artists went about (*vicaranti*) exhibiting their work, which, it seems, was like Hogarth's 'The Rake's Progress,' etc. Also, p. 185, 'consciousness (*citta*) is so called because of its variegated (*citta-*) nature.' 'Dazzling' or 'showy' or 'brilliant,' German 'bunt' would better express the meaning of *citta* (*citra* = μυριότροπος).

[2] *Expos.* 86, 'Even more artistic than art itself.' *Cf. Brethren,* 378, 419.

[3] *Eka-nikāya, Expos.* 32, 88.

[4] *Comy*, 'Thought out by work-of-mind. But we are not to suppose that that work-of-mind energizes thus (in the case, say, of quails and partridges) "we will become thus and thus variegated." But it is action that leads to a birth-womb. Their varied nature has its origin in the womb.' Does this phrase of the Buddha point to a belief in a creative universal mind (*cf. Mano-pubbangamā dhammā. Dhp.* 1)? (It should be remembered that mind is a mode of action, *i.e*, karma. —ED.)

mind, brethren, beings are tainted. By purity of mind beings are made pure.[1]

Just as if, brethren, a dyer or a painter, if he have dye or lac or turmeric, indigo or madder, and a well-planed board or wall or strip of cloth, can fashion the likeness of a woman or of a man complete in all its parts,* even so, brethren, the untaught manyfolk creates and re-creates its body, its feelings, its perception, its activities, its consciousness.

As to that, what think ye, brethren? Is body permanent or impermanent?'

'Impermanent, lord.'

'And so it is with feelings, perception, the activities, consciousness

Wherefore, brethren, so seeing . . . a brother knows: "For life in these conditions there is no hereafter."'

§ 101 (9). *Adze-handle*[2] (or *The Ship*).

At Sāvatthi. . . . Then the Exalted One said:—

'By knowing, brethren, by seeing is, I declare, the destruction of the Āsavas, not by not knowing, by not seeing.

And by knowing what, brethren, by seeing what, is there destruction of the Āsavas? Thus: "Such is body, such is the arising of body, such is the ceasing of body.

Such is feeling, perception, the activities, such is consciousness, such is the arising of consciousness, such is the ceasing of consciousness."

By thus knowing, brethren, by thus seeing is there destruction of the Āsavas.

Suppose, brethren, in a brother who lives neglectful of self-training there should arise this wish: "O that my heart were freed without grasping from the Āsavas." Yet for all that his heart is not freed from the Āsavas. What is the cause of that?

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[1] Quoted *Papañca*, i, 232, where it is added that the purification must be done by the practice of the *satipaṭṭhāna-maggo*.

* *Cf. S.* ii, 101; *K.S.* ii, 71.

[2] *Vāsijataṃ*. *Cf. Vin.* iv, 168. The whole section occurs at *A.* iv, 126-7.

It must be said that it is his neglect of self-training.[1] Self-training in what? In the Four Earnest Contemplations, in the Four Best Efforts, in the Four Ways of Will-Power, in the Five Controlling Faculties, in the Five Powers, in the Seven Limbs of Wisdom, in the Ariyan Eightfold Path.

Just as if, brethren, some eight or ten or dozen hen's eggs are not fully sat upon, not fully warmed, not fully brooded over[2] by the hen. Then suppose that in that hen there arise such a wish as this: "O that my chicks with foot and claw or mouth and beak might break through the eggshells and so be safely hatched." Yet for all that those chicks are not made fit to break up the eggshells with foot and claw or mouth and beak, and so be safely hatched. What is the cause of that? It is because those eight or ten or dozen hen's eggs, brethren, have not been fully sat upon, fully warmed, fully brooded over by the hen.

Even so, brethren, if in a brother who lives neglectful of self-training there should arise this wish: "O that my heart were freed from the Āsavas without grasping:" yet is his heart not freed thereby from them What is the cause of that? It must be said: "It is his lack of self-training." Training in what? In the Four Earnest Contemplations . . . in the Ariyan Eightfold Path.

Just as if, brethren, when some eight or ten or dozen hen's eggs are fully sat upon, fully warmed, fully brooded over by the hen, such a wish as this would not arise in her: "O that my chicks with foot and claw, with mouth and beak might break through the eggshells and so be safely hatched": and those chicks would yet be fit with foot and claw or mouth and beak so to do.

What is the cause of that? It is because, brethren, those eight or ten or dozen hen's eggs have been fully sat upon, fully warmed, fully brooded over by the hen.

Even so, brethren, in the brother who dwells attentive

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[1] *Bhāvanā.*

[2] *Paribhāvitāni*, 'covered by the wings of the hen.' *Cf. M.* i, 104, and *Dialog.* i, 86, *n.*

to self-training there would not arise such a wish as this: "O that my heart were freed from the Āsavas without grasping": and yet his heart is freed from them. What is the cause of that?

It must be said it is his attention to self-training. Training in what? In the Four Earnest Contemplations: in the Four Best Efforts, in the Four Ways of Will-power: in the Five Controlling Faculties: in the Five Powers, in the Seven Limbs of Wisdom: in the Ariyan Eightfold Path.

Just as if, brethren, when a carpenter[1] or carpenter's apprentice looks upon his adze-handle and sees thereon his thumb-mark and his finger-marks he does not thereby know: "Thus and thus much of my adze-handle has been worn away to-day, thus much yesterday, thus much at other times." But he knows the wearing away of it just by its wearing away.

Even so, brethren, the brother who dwells attentive to self-training has not this knowledge: "Thus and thus much of the Āsavas has been worn away to-day, thus much yesterday, and thus much at other times": but he knows the wearing away of them just by their wearing away.

Just as, brethren, in a sea-faring vessel, rigged with masts and stays[2] and stranded on the bank for six months owing to the failure of water[3] in the dry season, its rigging is spoiled by wind and sun: then, overstrung by a shower[4] in the rainy season, it is easily weakened and rots away.

Even so, brethren, in a brother who dwells attentive to self-training the fetters are easily weakened and rot away.

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[1] *Comy.*, reading *palagaṇḍo* for text *phalagaṇḍo*, says 'carpenter' or 'knot-planer.' At *A.* iv, 167 the text also reads *palagando*.

[2] Repeated at *S.* v, 51.

[3] Text, *udake pariyādāya*. *S.* v, 51 reads *pariyenāya* (? for *pariyāyena, vicissim*).

[4] Text has *bandhanāni pavussakena meghena abhippavattāni*; but *S.* v, 21 and *A.* iv, 127, read *vuṭṭhāni*, followed by *Pāli Dict.*, wrongly I think; for this would mean 'the rigging had rained' I take *abhippavattāni* to mean 'much twisted round, warped,' which would be the result of a wetting.

§ 102 (10). *Impermanence* (or *Perception*).

At Sāvatthi. . . . Then the Exalted One said:—

'The perceiving of impermanence, brethren, if practised and enlarged, wears out[1] all sensual lust, all lust of rebirth, all ignorance wears out, tears out all conceit of "I am."

Just as, brethren, in the autumn season a ploughman ploughing with a great ploughshare, cuts through the spreading roots as he ploughs; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust, wears out all lust for body, all lust for rebirth, wears out all ignorance, wears out, tears out all conceit of "I am."

Just as, brethren, a reed-cutter cuts down a reed, and grasping it by the end shakes it up and down and to and fro and tosses it aside;[2] even so, brethren, the perceiving of impermanence . . . wears out all sensual lust, all . . . wears out, tears out all conceit of "I am."

Just as, brethren, when a bunch of mangoes is cut from the stalk, all the mangoes that are joined to the stalk go along with it, even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all . . . tears out all conceit of "I am."

Just as, brethren, in a peaked house[3] all rafters whatsoever go together to the peak, slope to the peak, join in the peak, and of them all the peak holds chief place; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust . . . wears out, tears out all conceit of "I am."

Just as, brethren, of all scented woods the dark sandalwood is reckoned chief, even so is it with the perceiving of impermanence. . . .

Just as, brethren, of all scented heart-woods the red sandalwood is reckoned chief, even so is it with the perceiving of impermanence. . . .

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[1] *Pariyādiyati.* *Cf. K.S.* ii, 95: 'wholly finished'; *Vin. Texts* i, 20: 'conquers.'

[2] *Nicchodeti.* *Cf. J.P.T.S.* 1917, 53.

[3] *Kūṭaninnā.* *Cf.* do. 47 and *S.* v, 43.

Just as, brethren, of all scented flowers the jasmine is reckoned chief, even so is it with the perceiving of impermanence. . . .

Just as, brethren, all petty princes whatsoever are subject to[1] a universal monarch; just as the universal monarch is reckoned chief of them, so is it with the perceiving of impermanence. . . .

Just as, brethren, of all starry bodies whatsoever the radiance does not equal one-sixteenth part of the moon's radiance, just as the moon is reckoned chief of them, even so is it with the perceiving of impermanence . . .

Just as, brethren, in the autumn season, when the sky[2] is opened up and cleared of clouds, the sun, leaping up into the firmament,[3] drives away all darkness from the heavens, and shines and burns and flashes forth; even so, brethren, the perceiving of impermanence, if practised and enlarged, wears out all sensual lust, wears out all lust for body, all desire for rebirth, all ignorance, wears out, tears out all conceit of "I am."

And in what way, brethren, does it so wear them out?

It is by seeing: "Such is body: such is the arising of body: such is the ceasing of body. Such is feeling, perception, the activities, such is consciousness, its arising and its ceasing."

Even thus practised and enlarged, brethren, does the perceiving of impermanence wear out all sensual lust, all lust for body, all desire for rebirth, all ignorance, wears out, tears out all conceit of "I am."

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1 *Anuyantā*, 'following after' At *S*. v, 43, the reading is *anuyuttā* 'subject to.' We find the same interchange of readings at § 96 *supra* (text, 145).

2 *Devo*. B. '*ākāsa*,' the (sky) god. *Cf*. *S*. i, 65: *K.S*. i, 89. At *Itiv*. 20 the reading is *nabhe* for *deve*.

3 Text has *abbhussukkamāno* ('energizing'), but *Itiv*. 20 and *Pāli Dict* read *abbhussakamāno*, 'springing up into the sky.'

III. THE LAST FIFTY

I. On Separates

§ 103 (1). *The Separates.*[1]

At Sāvatthī. . . . Then the Exalted One said:—

'There are these four separates, brethren. What four? The person-pack,[2] the arising of the person-pack, the ceasing of the person-pack, the way to the ceasing of the person-pack.

And what, brethren, is the separate (called the) person-pack? It is the five groups based on grasping. What five? The group based on body-grasping, that based on feeling-grasping, on perception-grasping, on the activities-grasping, on consciousness-grasping. This, brethren, is called the separate of the person-pack.

And what, brethren, is the arising of the separate (called the) person-pack? Just that craving which, accompanied by lure and lust, leads down to rebirth, to wit:—the craving for feeling, the craving for rebirth, the craving for no rebirth. This, brethren, is called the arising of the separate (called) person-pack.

And what, brethren, is the ceasing of the separate called the person-pack?

It is the utter passionless ceasing, the giving up, the abandonment of, the release from, the freedom from attachment to, that craving. This, brethren, is called the ceasing of the separate (called) person-pack.

And what, brethren, is the way going to the ceasing of the person-pack? It is this Ariyan Eightfold Path, to wit:

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[1] *Antā. Comy.*, '*kotthāsā*,' divisions: not 'extremes' here, as in the *dveantā* of *K.S.* ii, p. 13. *Cf. Sum. Vilās*, p. 103. Childers, *s Sakkāyo* suggests 'goals of doctrine.' The Sangīti S. (*Dialogues* iii, 210) has three 'limits,' omitting the fourth.

[2] *Sak-kāya, i.e.*, the pack or group or cluster (*kāya*: derivation probably from *ci*, to heap up, *Pāli Dict.*) of one's self. *Cf. nikāya*, and other renderings *supra*, p. 86, etc.—Ed.

Right view . . . right concentration.[1] This, brethren, is called the way going to the ceasing of the separate (called) person-pack.

These, brethren are the Four Separates.

§ 104 (2). *Suffering.*

At Sāvatthī. . . . Then the Exalted One said:—

'Brethren, I will teach you suffering, the arising of suffering, the ceasing of suffering, the way leading to the ceasing of suffering. Do ye listen to it.

And what, brethren, is suffering? It is to be called the five grasping groups What five? The body-grasping-group . . . the consciousness-grasping-group. This, brethren, is called suffering.

And what, brethren, is the arising of suffering?

It is that craving . . . that leads downward to rebirth . . . the craving for feeling, for rebirth, for no rebirth. This, brethren, is called the arising of suffering.

And what, brethren, is the ceasing of suffering?

It is the utter passionless ceasing, the giving up, the abandonment of, the release from, the freedom from attachment to, that craving. . . .

This, brethren, is called the ceasing of suffering.

And what, brethren, is the way going to the ceasing of suffering?

It is this Ariyan Eightfold Path, to wit: Right views . . . right concentration. This, brethren, is the way going to the ceasing of suffering.

§ 105 (3). *The Person-pack.*

At Sāvatthi. . . . Then the Exalted One said:—

'I will teach you, brethren, the person-pack, its arising, its ceasing, and the way leading to its ceasing. Do ye listen to it.

(*The same as in* § 103).

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[1] The excision is in the text. For the eight factors, see pp. 51, 81.

§ 106 (4). *Things to be understood.*[1]

At Sāvatthī. . . . Then the Exalted One said:—

'Brethren, I will tell you of the things to be understood, of understanding, and of the person who has understood.

And what, brethren, are the things[2] to be understood?

Body, brethren, is a thing to be understood: feeling, perception, the activities, consciousness is a thing to be understood. These, brethren, are the things to be understood.

And what, brethren, is understanding?

It is the destruction of lust, of hatred, of illusion. This, brethren, is called understanding.

And who, brethren, is the person who has understood?

Such and such a venerable one, of such a name, of such a clan. This one, brethren, is the person who has understood.

§ 107 (5). *Recluses* (1).

At Sāvatthī. . . . Then the Exalted One said:—

'Brethren, there are these five grasping-groups. What five? The body-grasping group . . . the consciousness-grasping-group. Whatsoever recluses or brahmins, brethren, understand not as they really are the satisfaction in, the misery of, the escape from the five grasping-groups[3] (live not in the attainment of the fruit of being recluses or brahmins) . . . but those recluses or brahmins who do understand . . . those venerable ones have come, even in this life, fully to know of themselves, to realize, to live in the attainment of the fruit of being recluses or brahmins.

§ 108 (6). *Recluses* (2).

(*The same as the previous section.*)

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[1] *Supra* § 23, text p. 26.

[2] *Dhammā*. *Cf.* Mrs. Rh. D. on Prof. Th. Stcherbatzky's *Vasabandhu. Bulletin of the School of Oriental Studies*, 1924.

[3] *Cf. S.* ii, § 37 (8): *K.S.* ii, 117; above, pp. 108, 127.

§ 109 (7). *Stream-winner.*

At Sāvatthī. . . . Then the Exalted One said.—

'There are these five grasping-groups, brethren. What five? The body-grasping-group . . . the consciousness-grasping-group.

And when, brethren, the Ariyan disciple understands as they really are both the arising and the ending, and the satisfaction in, the misery of, and the escape from the five grasping-groups, this one, brethren, is called an Ariyan disciple who is a stream-winner, saved from disaster, assured, bound for enlightenment.

§ 110 (8). *The Arahant.*

At Sāvatthī. . . . Then the Exalted One said:—

'There are these five grasping-groups, brethren. What five? The body-grasping-group . . . the consciousness-grasping-group.

And when, brethren, a brother, having seen as they really are both the arising and the ending of, the satisfaction in, the misery of, and the escape from the five grasping-groups, is released without grasping,—this one, brethren, is called "a brother who is an arahant, in whom the Āsavas are detroyed, who has lived the life, done the task, lifted the burden, won his own welfare,[1] worn out the fetters of rebirth, and is released by perfect insight." '

§ 111 (9). *Desirous-lustful*[2] (1).

At Sāvatthī. . . .

'Whatsoever desire, brethren, whatsoever lust, whatsoever lure, whatsoever craving there be concerning body, do ye abandon that.' Thus will that body be abandoned, cut down at the root, made like the stump of a palm tree, made something that has ceased to be, so that it cannot grow up again in the future.

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[1] *Anuppattā-sad'attho.*

[2] Trans. *Warren*, p. 163. *Cf.* § 25.

Whatsoever desire . . . there be concerning feeling, perception, the activities, consciousness . . . do ye abandon them. Thus will . . . that consciousness be abandoned, cut down at the root . . . so that it cannot grow up again in the future.'

§ 112 (10). *Desirous-lustful* (2).

At Sāvatthī. . . .

'Whatsoever desire, brethren, whatsoever lust, whatsoever lure, whatsoever craving, whatsoever grasping after systems, addiction to dogma and mental bias there be concerning body, do ye abandon them. Thus will that body be abandoned, cut down at the root . . . so that it cannot grow up again in the future.

Whatsoever desire . . . there be concerning feeling, perception, the activities, consciousness . . . do ye abandon them. Thus will . . . that consciousness be abandoned, cut down at the root . . . so that it cannot grow up again in the future.'

II. On Pious Converse.

§ 113 (1) *Ignorance* (or *The Brother*) (1).

At Sāvatthī . . . In the Park.

Then a certain brother came to the Exalted One (and sat down at one side).

So seated that brother thus addressed the Exalted One:—

'"Ignorance, ignorance," 'tis said, lord. Pray, lord, what is ignorance, and how far is one ignorant?'

'Herein, brother, the untaught manyfolk know not body, know not the arising of body, know not the ceasing of body, know not the way going to the ceasing of body.

They know not feeling, perception, the activities, they know not consciousness, nor the arising of consciousness, nor the ceasing of consciousness, nor the way going to the ceasing of consciousness.

This, brother, is called ignorance, and thus far is one ignorant.'

§ 114 (2). *Wisdom*[1] (or *The Brother*) (2).

At Sāvatthī. . . Then a certain brother came to the Exalted One. . . .

Seated at one side that brother thus addressed the Exalted One:—

'"Wisdom, wisdom," 'tis said, lord. Pray, lord, what is wisdom, and how far has one wisdom ?'

'Herein, brother, the well-taught Ariyan disciple understands body, its arising, its ceasing, and the way leading to its ceasing.

He understands feeling, perception, the activities, consciousness . . . the way leading to the ceasing of consciousness.

This, brother, is called wisdom, and thus far has one wisdom.'

§ 115 (3). *The Teacher*[2] (1).

At Sāvatthī. . . . Then a certain brother came to the Exalted One. . . .

So seated at one side that brother thus addressed the Exalted One:—

'"Norm-teacher, Norm-teacher," is the saying, lord. How far, lord, is one a Norm-teacher ?'

'If a brother teaches a doctrine of revulsion from body, of its fading away, its ceasing, well may he be called "Norm-teacher," brother.

If a brother be apt for revulsion from body, for its fading away, its ceasing. well may he be called "one apt in teaching what conforms with the Norm."[3] If a brother, by revulsion from body be released from grasping by making it to fade away, by making it to cease, well may he be called "a brother who in this very life hath won Nibbāna."

If a brother thus teach, be thus apt, be thus released from grasping in respect of feeling, perception, the activities, and

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[1] *Vijjā*

[2] *Cf. S.* ii, 18: *K.S.* ii, 14.

[3] *Dhammânudhamma-paṭipanno.*

consciousness . . . well may he be called "Norm-teacher," "apt in teaching what conforms with the Norm," and "a brother who in this very life hath won Nibbāna."'[1]

§ 116 (4). *The Preacher* (2).

At Sāvatthī. . . . Then a certain brother came to the Exalted One. . . .

Seated at one side that brother thus addressed the Exalted One:—

'"Norm-teacher, Norm-teacher," is the saying, lord. How far, lord, is one a Norm-teacher? How far is one a teacher of what conforms with the Norm? How far has a brother won Nibbāna?'

(*The rest is the same as in the previous section.*)

§ 117 (5). *Bonds.*

At Sāvatthī. . . .

'Herein, brethren, the untaught manyfolk, who discern not those that are Ariyans . . . who are untrained in the worthy doctrines, regard the body as the self, or the self as possessing body, or the body as being in the self, or the self as being in body. Such an one is called one of the untaught manyfolk, one fettered by the bonds of body, one bound to the inner and the outer, one who has not sighted the (further) shore,[2] one who has not sighted the beyond,[3] one who is born bound, who dies bound, one who from this world goes to the world beyond.

He regards feeling as the self . . . regards the self as being in feeling. Such an one, brethren, is called (one of) the untaught manyfolk, fettered by the bonds of feeling, one bound to the inner and the outer, one who has not sighted the (further) shore, one who has not sighted the beyond; born bound he dies bound; from this world he goes to the world beyond. So with perception, the activities, and consciousness. . . .

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[1] *Comy.* says the first is a preacher, the second (*sekha*) one on the Paths, the third (*asekha*) is Arahant.

[2] *A-tīra-dassī*. *Cf. A.* iii, 368.

[3] *A-pāra-dassī*.

But, brethren, the well-taught Ariyan disciple, who discerns those that are Ariyans . . who is trained in the worthy doctrines, regards not the body as the self, nor the self as possessing body, nor the body as being in the self, nor the self as being in the body. This one, brethren, is called a well-taught Ariyan disciple, not fettered by the bonds of body, not bound to the inner and the outer, one who has sighted the (further) shore, one who has sighted the beyond. Released is he, I declare, from suffering.

He regards not feeling as the self, he regards not perception, the activities, he regards not consciousness as the self. This one, brethren, is called a well-taught Ariyan disciple, one not fettered by the bonds of consciousness, not bound to the inner and the outer, one who has sighted the (further) shore, one who has sighted the beyond. Released is he, I declare, from suffering.'

§ 118 (6). *Infatuated*[1] (1).

At Sāvatthī. . . .

'As to this, what think ye, brethren? Do ye regard body as "This is mine; this am I; this is the self of me"?'

'Surely not, lord.'

'Well said, brethren! Thus to regard body: "This is not mine; this am not I; this is not the self of me"—that is how it should be seen with perfect insight Do ye regard feeling, perception, the activities, consciousness in like manner: "This is mine; this am I; this is the self of me"?'

'Surely not, lord.'

'Well said, brethren! To regard consciousness thus: "This is not mine; this am not I; this is not the self of me," it should be seen by perfect insight.

So seeing, brethren, one knows: . . . "For life in these conditions there is no hereafter."'

§ 119 (7). *Infatuated* (2).

At Sāvatthī. . . .

'As to this what think ye, brethren? Do ye regard body thus: "This is not mine; this am not I; this is not the self of me"?'

[1] *Parimucchita*, in this sense at *Udāna*, 75.

'Even so, lord.'

'Well said, brethren! That is how it should be seen by perfect insight. Do ye regard feeling, perception, the activities, do ye regard consciousness thus also?'

'Even so, lord.'

'Well said, brethren! So to regard consciousness is how it should be seen by perfect insight.

So seeing . . . one knows: "For life in these conditions there is no hereafter."

§ 120 (8). *The Fetter.*

At Sāvatthī. . . .

'I will show you, brethren, the things that make for bondage[1] and the fetter. Do ye listen to it.

And what, brethren, are the things that make for bondage, and what is the fetter?

Body, brethren, is a thing that makes for bondage. The desire and lust of body are the fetter of body.

Likewise with feeling, perception, the activities, consciousness. . . .

Consciousness is a thing that makes for bondage. The desire and lust of consciousness are the fetter of consciousness.

These, brethren, are called "the things that make for bondage" and this is the fetter.'

§ 121 (9). *Grasping.*

At Sāvatthī. . . .

'I will show you, brethren, the things that make for grasping,[2] and grasping. Do ye listen to it.

And what, brethren, are the things that make for grasping, and what is grasping?

Body, brethren, is a thing that makes for grasping. The desire and lust therein are grasping.

Feeling, perception, the activities, consciousness is a thing

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[1] *Saññojaniya-dhammā.* *Cf. S.* [illegible] 86.

[2] *Upādāniyā dhammā.*

that makes for grasping. The desire and lust therein are grasping.

These, brethren, are the things that make for grasping. This is grasping.'

§ 122 (10). *Virtue.*

Once the venerable Sāriputta and the venerable Mahā-Koṭṭhita[1] were staying at Benares, in Isipatana, in the Deer-Park.

Then the venerable Mahā-Koṭṭhita, rising at eventide from his solitude, came to the venerable Sāriputta . . . and thus addressed him:—

'Friend Sāriputta, what are the conditions that should be pondered with method[2] by a virtuous brother?'

'The five grasping-groups, friend Koṭṭhita, are the conditions which should be pondered with method by a virtuous brother, as being impermanent, suffering, sick, as an imposthume,[3] as a dart,[4] as pain, as ill-health, as alien, as transitory,[5] empty and soulless.

What five groups? The group of body-grasping . . . the group of consciousness-grasping. By a virtuous brother, friend Koṭṭhita, these five groups of grasping should be pondered with method.

Indeed,[6] friend, it is possible for a virtuous brother so pondering with method these five groups of grasping to realize the fruits of stream-winning.'

'But, friend Sāriputta, what are the things that should be pondered with method by a brother who is a stream-winner?'

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1 *Cf S.* ii, 112-5.

2 *Yoniso manasikattabbā. Cf. K S.* ii, 6, *n.*

3 *Gaṇḍato,* def at *S.* iv, 83, as at *Dialog* i, 87, 'the four-element built, of parents sprung, by rice and gruel supported, by nature impermanent, liable to be broken up, crushed, shattered, to crumble away.' *Comy: anto-dos' aṭṭhena* (? as an inward sore)

4 *Sallato,* a synonym for *kāma, S.* ii, 230: *A.* iv, 289

5 *Palokato. Cf. S.* iv, 53 (*palujjana-dhammaṃ,* 'crumbling').

6 The text almost suggests that a further question, put here, has been

'By a brother who is a stream-winner, friend Koṭṭhita, it is these same five groups of grasping that should be so pondered.

Indeed, friend, it is possible for a brother who is a stream-winner . . . by so pondering these five groups . . . to realize the fruits of once-returning'

'But, friend Sāriputta, what are the things that should be pondered with method by a brother who is a once-returner?'

'By one who is a once-returner, brother, it is these same five groups that should be pondered with method.

Indeed it is possible, friend, for one who is a once-returner by so pondering to realize the fruits of never-returning."

'But, friend Sāriputta, what are the things that should be pondered with method by one who is a never-returner?'

'By such an one, friend Koṭṭhita, it is these five groups of grasping that should so be pondered. It is possible, friend, for a non-returner by so pondering to realize the fruits of arahantship.'

'But what, friend Sāriputta, are the things that should be pondered with method by one who is arahant?'

'By an arahant, friend Koṭṭhita, these five groups should be pondered with method as being impermanent, suffering, sick, as an imposthume, as a dart, as ill-health, as alien, transitory, void and soulless.

For the arahant, friend, there is nothing further to be done, nor is there return to upheaping of what is done.[1] Nevertheless, these things, if practised and enlarged, conduce to a happy existence and to self-possession even in this present life.'

§ 123 (11). *The well-taught.*

(*The same, substituting sutavā* (well-taught) *for sīlavā* (virtuous).

[1] *N' atthi paticayo* The phrase is used at *Ud.* 35, where *Comy* says *pahīnà-kilesānaŋ puna pahāne na kiccaŋ atthi,* 'there is nothing to be done in striking-off for one who has put off the taints.'

§ 124 (12). *Kappa*[1] (1).

At Sāvatthī. . . . In the Park.

Then the venerable Kappa came to the Exalted One, and sat down at one side. So seated the venerable Kappa thus addressed the Exalted One:—

'Pray, lord, how should one know, how should one see, so that in this body,[2] with its consciousness as well as in all external objects, he has no more thought of "I" and "mine," no leanings to conceit?'

'Whatsoever bodily form, Kappa, be it past, future or present, inward or outward, gross or subtle, low or high, far or near, whatsoever bodily form you see as it really is by perfect insight thus: "This is not mine; this am not I; this is not the self of me" . . . and whatsoever feeling, perception, activities . . . whatsoever consciousness you so behold,—to you so knowing, so seeing, Kappa, in this body and in all external objects there is no thought of "I" and "mine," no leaning to conceit.'

§ 125 (13). *Kappa* (2).

At Sāvatthī. . . .

So seated the venerable Kappa thus addressed the Exalted One:—

'Pray, lord, how should one know, how should one see, so that in this body,[2] together with its consciousness and in all external objects, the mind has gone away from all thought of "I" and "mine," gone from conceit, has passed beyond the ways of conceit, is calmed, and utterly released?'

'Whatsoever bodily form, Kappa, be it past, future or present . . . you behold thus: "This is not mine; this am not

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[1] *Cf. Thag.* 567: *Brethren*, p. 259. A dissolute young prince who renounced the world after hearing a discourse from the Master on the *asubhāni* (foul things) and became arahant, even while his head was being shaved for ordination. These two sections are the same as at *S.* ii, 253. For *mān' ānusayo* see *K.S.* 167, *n.*, and *Rāhula-sutta* (*sup.* § 71, 92).

[2] *Kāyo*, lit.: this group or 'pack.'

I; this is not the self of me," so seeing things as they really are by perfect insight, one is released without grasping.

So also with regard to feeling, perception, the activities, consciousness.

To you, thus knowing, Kappa, thus seeing . . . the mind has gone away from all thought of "I" and "mine," is gone from conceit, is passed beyond the ways of conceit, is calmed and utterly released.'

III. ON IGNORANCE.

§ 126. *Of a coming-to-pass-nature* (1).

At Sāvatthī. . . . In the Park.

Then a certain brother came to the Exalted One and sat down at one side. So seated that brother thus addressed the Exalted One:—

'"Ignorance, ignorance!" is the saying, lord. Pray, lord, what is ignorance, and to what extent is one ignorant?'

'Herein, brother, the untaught manyfolk know not as it really is that "the nature of body is to come to pass! The nature of body is to come to pass!"

They know not as it really is that "the nature of body is to pass away! The nature of body is to pass away!"[1]

So with feeling, perception, the activities, and consciousness—they know not as it really is that "the nature of consciousness is to come to pass and to pass away! The nature of consciousness is to come to pass and to pass away!"

This, brother is called ignorance, and thus far is one ignorant.'

Whereupon that brother thus addressed the Exalted One:—

'"Wisdom! Wisdom!"[2] is the saying, lord. Pray, lord, what is wisdom, and how far has one wisdom?'

'Herein, brother, the well-taught Ariyan disciple knows

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[1] *Cf. Dialogues* ii, 26 *f.* [2] *Cf. supra*, p 139.

as it really is that "The nature of body is to come to pass! The nature of body is to come to pass!" He knows as it really is that "It is the nature of body to pass away! It is the nature of body to pass away!" He knows as it really is that "It is the nature of body to come to pass and to pass away! It is the nature of body to come to pass and to pass away!"

So with feeling, perception, the activities, and consciousness . . . he knows as it really is that "It is the nature of consciousness to come to pass and to pass away! It is the nature of consciousness to come to pass and to pass away!"

This, brother, is called wisdom, and thus far has one wisdom.'

§ 127 (2). *Of a coming-to-pass-nature* (2).

Once the venerable Sāriputta and the venerable Mahā-Koṭṭhita were staying near Benares, at Isipatana, in the Deer Park.

Then the venerable Mahā-Koṭṭhita, rising at eventide from his solitude, (went to the venerable Sāriputta and sat down at one side).

So seated at one side the venerable Mahā-Koṭṭhita thus addressed the venerable Sāriputta:—"Ignorance! Ignorance!" is the saying, friend Sāriputta . . . (*the rest is the same as in the previous section*).

§ 128 (3). *Of a coming-to-pass-nature* (3).

(*The same as the second part of Section* 126)

§ 129 (4). *Satisfaction* (1).

Near Benares . . . . At Isipatana . . . in the Deer Park.

Seated at one side the venerable Mahā-Koṭṭhita thus addressed the venerable Sāriputta: '"Ignorance! Ignorance!" is the saying, friend Sāriputta. Pray, friend, what is ignorance, and how far is one ignorant?'

'Herein, friend, the untaught manyfolk know not as it

really is the satisfaction in, the misery of, the escape from body. So with feeling, perception, the activities . . . they know not the satisfaction in, the misery of, the escape from consciousness.

This, friend, is ignorance, and thus far is one ignorant.'

§ 130 (5). *Satisfaction* (2).

Near Benares . . . At Isipatana . . . in the Deer Park.

'" Wisdom! Wisdom!" is the saying, friend Sāriputta. What is wisdom, and how far has one wisdom ?'

'Herein, friend, the well-taught Ariyan disciple knows as it really is "the satisfaction in, the misery of, the escape from body." So with feeling, perception, the activities . . . and consciousness.

This, friend, is wisdom, and thus far has one wisdom.'

§ 131 (6). *Coming-to-pass* (1).

(*The same, with* 'the coming-to-pass and the passing away of *the five groups.*)

§ 132 (7). *Coming-to-pass* (2).

(*The same as* § 130 *with* 'the coming-to-pass, the passing away, the escape from *the groups.*')

§ 133 (8). *Koṭṭhita* (1).

(*The same as* § 129, 4.)

§ 134 (9). *Koṭṭhita* (2).

(*The same as* § 133, *prefixing* 'the coming-to-pass and the passing away" *to the other features of the five groups.*)

§ 135 (10). *Koṭṭhita* (3).

(*The same, with* 'knows not the coming-to-pass and the passing away of body and the way going to the passing away of body' *and the other factors.*)

IV. Glowing Embers.[1]

§ 136 (1). *Glowing Embers.*

At Sāvatthī. . . . Then the Exalted One said:—

'Body, brethren, is (a mass of) glowing embers. Feeling is a mass of glowing embers: likewise perception, the activities and consciousness.

So seeing, brethren, the well-taught Ariyan disciple feels aversion from body, from feeling, perception, the activities; he feels aversion from consciousness. Being averse from them he is disgusted with them . . . so that he knows, "For life in these conditions there is no hereafter." '

§ 137 (2). *By the impermanent* (1).

At Sāvatthī. . . .

'For that which is impermanent, brethren, there desire should be put away by you. And what, brethren, is impermanent? . . . Body, brethren, is impermanent. . . . Ye should put away desire there.

Feeling, perception, the activities, consciousness is impermanent. Ye should put away desire there.

Whatsoever, brethren, is impermanent, there ye should put away desire.

§ 138. *By the impermanent* (2).

(*The same as the above, with* 'lust' (*rāgo*) *for* 'desire' (*chando*).)

§ 139 (4). *By the impermanent* (3).

(*The same with* 'desire *and* lust' *together.*)

§§ 140-142 (5-7). *By suffering* (1-3).

(*The same directions for* 'suffering.')

§§ 143-145 (8-10). *By without a self* (1-3).

(*The same with* 'lust *and* desire-and-lust *for* that which is without a self should be put away.')

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[1] *Kukkuḷa.* *Cf. K.S.* i, 268, *n.*: *K.V.* ii, 8: *Pts. of Contr.* 127.

§ 146 (11). *By the clansman from suffering* (1).

At Sāvatthī. . . .

'For a clansman, brethren, who has gone forth in faith this is the proper way,*—let him live much in aversion from body.

Let him live much in aversion from feeling, from perception, from the activities and from consciousness. So living he fully understands these things.

Fully understanding them he is released from body, from feeling, from perception, from the activities, from consciousness; he is fully released from birth, from old age and death, grief, lamentation, suffering, woe and despair.

He is fully released, I declare, from suffering.'

§ 147 (12). *By the clansman from suffering* (2)

(*The same, with* 'seeing impermanence' (*aniccânupassi*) *for* 'aversion.')

§ 148 (13). *By the clansman from suffering* (3).

(*The same, with* 'seeing no soul in' (*anattânupassi*) *for* 'impermanence.')

V. On View.[1]

§ 149 (1). *Personal*[2] (inward).

At Sāvatthī. . . . Then the Exalted One said:—

'There being what, brethren, clinging to what,[3] does one's own weal-and-woe arise?'

'For us, lord, things have the Exalted One as their root[4] (their guide, their resort. Well indeed if the meaning of these words should show itself in the Exalted One).'

'There being a body, brethren, by clinging to body, one's

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* *Anudhamma*, 'conformity to rule.' [1] *Diṭṭhi.*

[2] *Ajjhattikaŋ*, as opposed to *bahiraŋ*, 'external.'

[3] *Kismiŋ nu sati, kim upādāya.*

[4] *Bhagavā-mmūlakā* no dhammā. *Cf. K.S.* ii, 18, *n.*

own weal-and-woe arises. There being feeling, perception, the activities, there being consciousness, by clinging to consciousness one's own weal-and-woe arises.

As to that, what think ye, brethren? Is body permanent or impermanent?'

'Impermanent, lord.'

'That which is impermanent, is it weal or woe?'

'Woe, lord.'

'Then as to that which is impermanent, woeful, by nature changeable—could one's own weal-and-woe arise without a clinging to that?'

'Surely not, lord.'

'And so with feeling, perception, the activities and consciousness. . . . Seeing that, one knows: "For life in these conditions there is no hereafter."'

§ 150 (2). *This is mine.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, adhering[1] to what does one hold the view: "This is mine; this am I; this is the self of me"?'

'For us, lord, things have the Exalted One as their root. . . .

'There being a body, brethren, clinging to body, depending upon body . . . feeling, perception, the activities, consciousness . . . one holds this view.

As to that, brethren, what think ye? Is body permanent or impermanent?' (*The rest is as before.*)

§ 151 (3). *This is the self of me.*[2]

At Sāvatthi. . . .

'There being what, brethren, by clinging to what, depend ing upon what, does this view arise: "That is the self, that is the world, that hereafter[3] shall I become, permanent, lasting, eternal, by nature unchangeable"?'

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[1] *Abhinivissa=abhinivisitvā : paccayan katvā.* Comy.

[2] Title in text omits the '*me*' of the refrain.

[3] *Pecca* (gerund), *sup.* § 81, 'after death.'

'For us, lord, things have the Exalted One as their root. . .'

'There being a body, brethren, by clinging to body, depending upon body, does this view arise: "That is the self" . . . and so forth. There being feeling, by perception, by the activities, by consciousness it arises.

'As to that what think ye, brethren? Is body permanent or impermanent?'

'Impermanent, lord.'

'Then what is impermanent, woeful, by nature changeable . . . can such a view as "That is the self and so forth" arise without a clinging to that?'

'Surely not, lord.'

'Then so seeing . . . one knows: "For life in these conditions there is no hereafter."'

§ 152 (4). *And if it be not mine.*[1]

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what, does this view arise:—

"Were I not then, and if it be not mine,
I shall not be, and mine it shall not be"?'

'For us, lord, things have the Exalted One as their root. .

'There being a body, brethren, by clinging to body, depending upon body, such a view arises. There being feeling, perception, the activities, consciousness; by clinging to consciousness, depending upon consciousness, such a view arises:—

"Were I not then, and if it be not mine,
I shall not be, and mine it shall not be". . . (*as before*).

As to that what think ye, brethren? Is consciousness permanent or impermanent?

'Impermanent, lord.'

'Then without a clinging to what is impermanent, woeful, by nature changeable, could such a view as this arise: "Were I not then" . . . and so forth?'

[1] *No ca me siyā.* *Cf. sup.* §§ 55, 81, where this view is praised as being the determination of a person to end the round of rebirth. But here I am not sure whether the words should be translated in the same way.

'Surely not, lord.'

'Then so seeing . . . one knows . . . "there is no hereafter."'

§ 153 (5). *Wrong.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does wrong view arise?'

'For us, lord, things have the Exalted One for their root. . .

'There being a body, brethren, by clinging to body, depending upon body, wrong view arises. There being feeling, by perception, by the activities, by consciousness, by clinging to consciousness, depending upon consciousness, wrong view arises.

As to that, brethren, what think ye? Is body permanent or impermanent?'

'Impermanent, lord.'

'Could wrong view arise without a clinging to what is impermanent?'

'Surely not, lord.'

'So also with feeling, perception . . . consciousness. Is consciousness permanent or impermanent?'

'Impermanent, lord.'

'And what is impermanent, is that weal or woe?'

'Woe, lord.'

'But what is impermanent, woeful and by nature changeable,—can wrong view arise without a clinging to that?'

'Surely not, lord.'

'Then so seeing . . . one knows: "For life in these conditions there is no hereafter."'

§ 154 (6). *The person-pack.*

(*The same as the above with* 'the person-pack view' (*sakkāya-diṭṭhi*) *for* 'wrong view.')

§ 155 (7). *About the self.*

(*The same, with* 'speculation about the self' (*attânudiṭṭhi**) *for* 'wrong view'.)

* *Cf. S.* iv, 148.

§ 156 (8). *Dependence* (1).

(*The same, with* 'bondage of, dependence upon the fetters' (*abhinivesa*) *for* 'wrong view.')

§ 157 (9). *Dependence* (2).

(*The same, with* 'attachment to the bondage of dependence upon the fetters' *for* 'wrong view.')

§ 158 (10). *By Ānanda.*

At Sāvatthī. . . . In the Deer Park.

Then the venerable Ānanda came to the Exalted One. Approaching the Exalted One he said:—

'Well for me, lord, if the Exalted One were to teach me a doctrine, hearing which from the Exalted One, I might dwell remote, strenuous, ardent and intent.'

'As to this, what think you, Ānanda? Is body permanent or impermanent?'

'Impermanent, lord.'

'And that which is impermanent, is it weal or woe?'

'Woe, lord.'

'Then is it proper for one thus to regard what is impermanent, woeful, by nature changeable:—"This is mine; this am I; this is the self of me"?'

'Surely not, lord.'

'So also with feeling, perception, the activities and consciousness. . . . Wherefore, Ānanda, whatsoever material form, be it past, future or present . . . one so regards, he knows: "For life in these conditions there is no hereafter."'

BOOK II

CHAPTER XXIII

KINDRED SAYINGS ABOUT RĀDHA

I

§ 1 (1). *Māra.*

At Sāvatthī. . . . In the Deer Park.

Then the venerable Rādha[1] came to the Exalted One. Having done so, he saluted the Exalted One and sat down at one side.

So seated the venerable Rādha thus addressed the Exalted One:—

'They say, "Māra! Māra!" lord. Pray, lord, how far is there Māra?'

'Where a body is, Rādha, there would be Māra or things of the nature of Māra,[2] or at any rate what is perishing. Wherefore, Rādha, regard the body as Māra; regard it as of the nature of Māra; regard it as perishing, as an imposthume, as a dart, as pain, as a source of pain.[3] They who regard it thus rightly regard it.

And the same is to be said of feeling, perception, the activities and consciousness.'

'But rightly regarding, lord,—for what purpose?'

'Rightly regarding, Rādha, for the sake of disgust.'

'But disgust, lord,—for what purpose is it?'

'Disgust, Rādha, is to bring about dispassion.'

'But dispassion, lord;—for what purpose is it?'

'Dispassion, Rādha, is to get release.'

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[1] *Cf.* § 71 and *Brethren,* 115.

[2] *Māra* = death. *Māretā,* 'killer' = *maraṇaṃ. Comy. Infra,* p. 160.

[3] *Sup.* § 122.

'But release, lord,—what is it for?'

'Release, Rādha, means Nibbāna.'

'But Nibbāna, lord,—what is the aim of that?'

'This, Rādha, is a question that goes too far.[1] You can grasp no limit to this question. Rooted[2] in Nibbāna, Rādha, the holy life is lived. Nibbāna is its goal, Nibbāna is its end.'

§ 2 (2). *A being.*[3]

At Sāvatthī. (Then the venerable Rādha came to the Exalted One.) Seated at one side the venerable Rādha thus addressed the Exalted One:—

'"A being! A being!" they say, lord. Pray, lord, how far is one called a being?'

'That desire, Rādha, that lust, that lure, that craving which is concerned with body,—entangled thereby, fast entangled thereby, therefore is one called a being.

That desire, that lust, that craving, that lure which is concerned with feeling, with perception, the activities, consciousness,—entangled thereby, fast entangled thereby, therefore is one called a being.

Just as when, Rādha, boys or girls play with little sand-castles.[4] So long as they are not rid of lust, not rid of desire, not rid of affection, thirst, feverish longing and craving for those little sand-castles, just so long do they delight in them, are amused by them, set store by them,[5] are jealous of them.

But, Rādha, as soon as those boys or girls are rid of lust,

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[1] Text has *assa* only. *Comy.* reads *accasavāyo* and says *atikkanto ti.* The phrase occurs in similar questions and answers at *S.* v, 218, where text reads *ajjha-param, brāhmaṇa, pañhaŋ, na sakkhi. . . . Cf. M.* i, 304.

[2] *Ogadhaŋ. Comy.* '*Nibbāne patiṭṭhitaŋ.*'

[3] For *Satto* see *S.* i, 135: *K.S* i, 169, *n.* At *Nidd.* i, 24 (*satto guhāyaŋ*)-*satto, visatto, asatto, laggo, laggito, palibuddho;* all synonyms of 'something caught, entangled, hindered.' *Comy. lagga-pucchā.* For *Bodhisatto* see *Papañca*, 113 (*bodhiyaŋ satto, laggo*). [Commentators were not philologists, and confused the root *sat*, existent with *saj*, to cling.—ED.]

[4] *Paŋsvāgārakehi.*

[5] Text reads *manāyanti.* I read *dhanāyanti* with *Comy.*, which paraphrases *dhanaŋ viya maññanti.*

of desire and affection, are rid of thirst, feverish longing and craving for those little sand-castles, straightway with hand and foot they scatter them, break them up, knock them down, cease to play with them.

Even so, Rādha, do you scatter body, break it up, knock it down, cease to play with it, apply yourself to destroy craving for it.

So also with feeling, perception, the activities. . . . do you scatter consciousness, Rādha, break it up, knock it down, cease to play with it, apply yourself to destroy craving for it. Verily, Rādha, the destruction of craving is Nibbāna.'

§ 3 (3). *Leading to becoming.*[1]

At Sāvatthī. . . .

Seated at one side the venerable Rādha thus addressed the Exalted One:—

'"The cord of rebirth! The cord of rebirth!" is the saying, lord. Pray, lord, what is the cord of rebirth and what is the ceasing of it?'

'That desire, Rādha, that lust, that lure, that craving, those graspings after systems, that mental standpoint, that dogmatic bias which is concerned with body,[2]—that is called "the cord of rebirth." The ceasing of these is called "the ceasing of the cord of rebirth."'

So with feeling, perception, the activities. . . .

That desire, that lust, that lure, that craving, those graspings after systems, that mental standpoint, that dogmatic bias which is concerned with consciousness—that is called "the cord of rebirth." The ceasing of these is called "the ceasing of the cord of rebirth."'

§ 4 (4). *To be understood.*[3]

At Sāvatthī . . .

As he thus sat at one side the Exalted One thus addressed the venerable Rādha:—

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[1] *Bhava-netti Comy rajju* (the cord). *Buddh. Psych. Eth.* 279, *n.* 2nd ed. 256, *n.* 10.

[2] *Cf. S.* ii, 17: *K.S.* ii, 13. [3] *Supra*, § 106.

'I will show you the things to be understood, and the understanding, and the person who has understood. Do you listen to it.'

The Exalted One thus spake: "And what, Rādha, are the things to be understood? Body, Rādha, is a thing to be understood: so is feeling, perception, the activities. Consciousness is a thing to be understood. These, Rādha, are the things to be understood.

And what, Rādha, is understanding?

The destruction of lust, the destruction of hatred, the destruction of illusion,—this, Rādha, is called "understanding."

And who, Rādha, is the person who has understood?

"Worthy" should he be called, that venerable one of such and such a name, of such and such a clan,—that, Rādha, is the meaning of "the person who has understood." '

§ 5 (5). *Recluses* (1).

At Sāvatthī . . .

As he sat at one side the Exalted One thus addressed the venerable Rādha:—

'There are these five groups of grasping, Rādha. What five? The group of body-grasping . . . the group of consciousness-grasping.

Whatsoever recluses or brahmins, Rādha, understand not in their true nature the satisfaction in, the misery of, the escape from these five groups of grasping,—those recluses or brahmins are approved neither among recluses as recluses nor among brahmins as brahmins: nor have those venerable ones understood of themselves, nor have they realized in this present life the use of recluseship or of brahminhood, nor do they live in the attainment thereof.

But those recluses or brahmins, Rādha, who do understand these things, they are approved both among recluses and brahmins as such: and those venerable ones have understood of themselves, and in this present life have realized the use of recluseship and of brahminhood, and they do live in the attainment thereof.'[1]

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[1] *Cf. K.S.* ii, 11, etc.; *supra*, p. 28-9.

§ 6 (6). *Recluses* (2).

(*The same, with* 'coming to pass' *and* 'passing away.' *for* 'the satisfaction,' etc.

§ 7 (7). *Stream-winner.*

At Sāvatthī. . . .

As he sat at one side the Exalted One thus addressed the venerable Rādha:—

'There are these five groups of grasping, Rādha. What five? They are the group of body-grasping . . . that of consciousness-grasping.

Now Rādha, when the Ariyan disciple understands in their true nature the coming to pass, and the passing away, the satisfaction in, the misery of, the escape from these five groups of grasping, this Ariyan disciple, Rādha, is called "stream-winner," "saved from disaster," "assured," "bound for enlightenment."'

§ 8 (8). *The Arahant.*

At Sāvatthī . . . (*as before*). . . .

'But when, Rādha, a brother sees in their true nature the coming to pass and the passing away, the satisfaction in, the misery of, the escape from these five groups of grasping, that brother is called arahant, one in whom the Āsavas are destroyed, one who has lived the life, who has done his task, who has shifted the burden, won his own welfare, worn out the fetters of becoming, and by perfect insight is released.'

§ 9 (9). *Desire-and-lust* (1).

At Sāvatthī . . .

As he sat at one side the Exalted One thus addressed the venerable Rādha:—

'That desire, Rādha, that lust, that lure, that craving which is concerned with body, put it away. Thus put away, this body will become cut down at the root, made something that has ceased to be, so that it cannot grow up again in the future.

So is it with feeling, perception, the activities and consciousness.'

§ 10 (10). *Desire-and-lust* (2).

(*The same, adding* 'those graspings after systems, that mental standpoint, that mental bias' *after* 'craving.')

II.

§ 11 (1). *Māra.*

At Sāvatthī. . . .

As he sat at one side the venerable Rādha thus addressed the Exalted One:—

"'Māra! Mara!"[1] they say, lord. Pray, lord, what is Māra?'

'Body, Rādha, is Māra. Feeling, Rādha, is Māra. Perception, the activities, consciousness, Rādha, is Māra.

So seeing, Rādha, the well-taught Ariyan disciple feels aversion from body, from feeling, perception, the activities, from consciousness; so that he knows: ". . . for life in these conditions there is no hereafter."

§ 12 (2). *Of the nature of Māra.**

(*The same, with* 'of the nature of Māra' *for* 'Māra.')

§ 13 (3). *Impermanent* (1).

'"Impermanent! Impermanent!" they say, lord. Pray, lord, what is impermanent?'

'Body, Rādha, is impermanent. Feeling, Rādha, is impermanent. So is perception, the activities . . . consciousness is impermanent.

He who so sees knows: ". . . for life in these conditions there is no hereafter."'

§ 14 (4). *Impermanent* (2).

(*The same, with* 'by nature impermanent' (*anicca-dhammo*) *for anicca.*)

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[1] *Cf. supra*, p. 155. * *Māradhammo, i.e.,* perishable.

§§ 15, 16 (5, 6). *Suffering* (1, 2).

(*The same, with* 'suffering' *and* 'of the nature of suffering' *for* 'impermanent' *and* 'by nature impermanent' *respectively.*)

§§ 17, 18 (7, 8). *Without a self* (1, 2).

(*The same, with* 'without a self' *and* 'by nature without a self,' *for* 'impermanent' *and* 'by nature impermanent.')

§ 19 (9). *Perishing.*

(*The same, with* 'perishable' (*khaya-dhammo*) *for* 'by nature impermanent.')

§ 20 (10). *Life.**

(*The same, with* 'transitory' (*vaya-dhammo.*)

§ 21 (11). *Coming to pass.*

(*The same, with* 'of a nature to come to pass' (*samudaya-dhammo.*)

§ 22 (12). *Ceasing.*

(*The same, with* 'doomed to cease' (*nirodha-dhammo*).)

III. Requests.

At Sāvatthī. . . .

Seated at one side the venerable Rādha thus addressed the Exalted One:—

'Well for me, lord, if the Exalted One were to teach me a doctrine in brief, (hearing which from the Exalted One I might dwell remote, strenuous, ardent and intent).'[1]

§ 23 (1). *Māra.*

'That which is Māra, Rādha, desire for that must be put away by you. And what, Rādha, is Māra? Body, Rādha, is

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* *Vayo,* life or age: *vaya-dhammo,* 'ageing.'

[1] *Cf. supra,* pp. 32, 155.

Māra. Desire for that must be put away. Feeling, Rādha, is Māra. So is perception, the activities. . . . Consciousness is Māra. Desire for that must be put away.'

§ 24 (2). *Of the nature of Māra.*

'That which is of the nature of Māra, Rādha,—desire for that must be put away by you. Lust must be put away, desire and lust must be put away.'

§§ 25, 26 (3, 4). *Impermanent* (1, 2).

'That which is impermanent and of the nature of impermanence must be put away.'

§§ 27, 28 (5, 6). *Suffering* (1, 2).

'That which is suffering and of the nature of suffering' . . .

§§ 29, 30 (7, 8). *Without a self* (1, 2).

'That which is without a self and naturally without a self must be put away.'

§§ 31, 32 (9, 10). *Destruction—transience.*

'That which is perishing and transient by nature must be put away.'

§ 33 (11). *Coming to pass.*

'That, Rādha, which is of a nature to come to pass—desire for that must be put away. You must put away lust for that, desire-and-lust for that you must put away.

§ 34 (12). *Of a nature to cease.*

At Sāvatthī. . . .

Seated at one side the venerable Rādha thus addressed the Exalted One:—

'Well for me, lord, if the Exalted One would teach me a doctrine in brief, hearing which from the Exalted One I might dwell remote, strenuous, ardent and intent.'

'That, Rādha, which is of a nature to cease,—desire for that you must put away, lust for that, desire-and-lust for that you must put away.

And what, Rādha, is of a nature to cease? Body, feeling perception, the activities, consciousness is of nature to cease: Desire for that you must put away.

Whatsoever, Rādha, is of a nature to cease, desire for that, lust for that, desire-and-lust for that must be put away.'

IV. Confidential.*

§§ 35, 36 (1). *Māra and of the nature of Māra* (1, 2).

(*The same as* §§ 23, 24.)

§§ 37, 38 (3, 4). *Impermanent* (1, 2).

(*The same as* §§ 25, 26.)

§§ 39, 40 (5, 6). *Suffering* (1, 2).

(*The same as* §§ 27, 28.)

§§ 41, 42 (7, 8). *Without a self* (1, 2).

(*The same as* §§ 29, 30.)

§§ 43, 45 (9-11). *Destruction—Transience—Coming to pass.*

(*The same as* §§ 31, 33.)

§ 46 (12). *Of a nature to cease.*

(*The same as* § 34.)

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* The chapter is called *Upanisinna*, 'seated near,' implying a special teaching, with perhaps an implication of an *upanisa*, 'secret doctrine' of the brahminical method. *Comy.* says, 'The first two chapters are about questions; the third is about requests (for teaching). The fourth is a "seated near" talk. The whole section is to be understood as a teaching with the object of ripening his emancipation' It is thus seen that the teaching might be called 'special or intimate,' not for the general, but for the individual, which is the meaning of secret doctrine *Cf. Upanisad.*

BOOK III

CHAPTER XXIV

KINDRED SAYINGS ON VIEWS

I. On Stream-winning

§ 1 (1). *Wind.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, by depending upon what does such a view as this arise: "Winds do not blow, rivers do not flow, pregnant women do not bring forth, moon and sun neither rise nor set, but (all) are stable as a pillar" ?'

'For us, lord, things have the Exalted One for their root. . .'

'There being a body, brethren, by clinging to body, depending upon body, arises such a view as this. There being feeling, perception, the activities . . . there being consciousness, by clinging to consciousness, depending upon consciousness arises such a view as this: "Winds do not blow, rivers do not flow, pregnant women bring not forth, moon and sun neither rise nor set, but (all) are stable as a pillar."

As to that, what think ye, brethren ? Is body permanent or impermanent ?'

'Impermanent, lord.'

'And what is impermanent, is that weal or woe ?'

'Woe, lord.'

'Impermanent, woeful, by nature changeable,—without clinging to that can such a view as this arise ?'

'Surely not, lord.'

'Is feeling, is perception, are the activities, is consciousness permanent or impermanent ?'

'Impermanent, lord.'

'And what is impermanent, is that weal or woe ?'

'Woe, lord.'

'Woeful, by nature changeable,—without clinging to that could such a view arise?'

'Surely not, lord.'

'Now what is seen, heard, sensed, known, attained, sought after, thought out by mind,—is that permanent or impermanent?'

'Impermanent, lord.'

'And that which is impermanent, is that weal or woe?'

'Woe, lord.'

'Impermanent, woeful, by nature changeable,—without clinging to that could such a view as this arise: "Winds do not blow, rivers do not flow, pregnant women bring not forth, moon and sun neither rise nor set, but (all) are stable as a pillar"?'*

'Surely not, lord.'

'But when in an Ariyan disciple doubt as to these six points[1] is put away when for him doubt as to suffering is put away, doubt as to the arising of suffering, as to the ceasing of suffering, as to the way going to the ceasing of suffering is put away,—then this Ariyan disciple is called "stream-winner, saved from disaster, assured, bound for enlightenment."'

§ 2 (2). *This is mine.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does such a view as this arise: "This is mine; this am I; this is the self of me"?'

'For us, lord, things have the Exalted One for their root. . .'

(*The rest is the same as above, with* 'this is mine,' etc., *for* 'winds do not blow,' etc.)

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* *Comy.* says 'it is not winds that blow, but a wind-atom, they say' (*vāta-leso*). In reality the wind is fixed like a mountain peak. Nor does the water carry down sticks and straws, but a water-atom. The water is really immovable as a post or pillar. Perhaps a glimpse of the fact that, in a wave, not the water of itself moves. (It is reasonable to assume that a stock saying of some current theory is here quoted, not more irrational when philosophically explained than, say, Berkeley's view of matter, or Zeno's tortoise *Cf e.g. infra*, p. 170.—Ed.)

[1] *Chasu ṭhānesu.* It is not clear how six are made out. Bm. ed. reads *ca.*

§ 3 (3). *That is the self.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does such a view as this arise: "That self, that world, that hereafter I shall become, permanent, stable, eternal, by nature unchangeable"?'

'For us, lord . . . (*the same, with* 'that is the self,' etc. *for* 'winds,' etc.)'

§ 4 (4). *It may not be mine.*[1]

At Sāvatthī. . . .

'There being what, brethren . . . does such a view as this arise: "I may not be, and mine it may not be. I shall not be, and mine it shall not be"?'

(*The same, with this phrase for* 'winds do not blow,' etc.)

§ 5 (5). *There is not.*[2]

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does the view arise: "There is no alms-giving, no sacrifice, no offering. There is no fruit, no result of good or evil deeds. This world is not, the world beyond is not. There is no mother or father, no beings of spontaneous birth.[3] In the world are no recluses and brahmins who have won the summit, who have won perfection, who of themselves have won and realized both this world and the world beyond and proclaim it"?

Of the Four Great Elements is a man composed.[4] When he makes an end, his body, earth to earth, returneth, to earth goes back.[5] His body, water to water, returneth, to water goes back. His body, fire to fire, returneth, to fire goes back.

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[1] *Cf.* 152 *supra.*

[2] The annihilationist doctrine of Ajita, of the hair-shirt. *Cf. D.* i, 55, § 23; *M.* i, 515; *Dialog.* i, 73, where the passage comes; and again at *S.* iv, 348.

[3] *Opapātikā*, unprocreated.

[4] *Catu-mmahābhūtiko ayaŋ puriso.*

[5] Text has *anupagacchati. Comy.* reads *anuvigacchati.*

His body, air to air, returneth, to air goes back. His faculties rejoin the element of space. Then bearers four, with him upon the bier as fifth,[1] take up the dead, and on the way to the burning-ground men sound his praises forth[2] His bones are bleached and the funeral offerings turn to ashes.[3]

Instituted by fools[4] is this alms-giving: it is empty idle talk to say there is profit therein: for fools and wise alike, when body breaks up, are cut down and perish. After death they are not.'

(How, think ye, brethren, does this view arise ?)

'For us, lord, things have the Exalted One for their root. . .

'There being a body, brethren, by clinging to body, depending upon body does such a view arise: "There is no alms-giving, no sacrifice," and so forth. . . .

Conditioned by feeling, by perception, by the activities, conditioned by consciousness, clinging to consciousness, adhering to consciousness does such a view as this arise: "There is no alms-giving," and so forth. . . .

As to that what think ye, brethren ? Is body permanent or impermanent ?'

'Impermanent, lord.'

'And could such a view as this arise without a clinging to that ?'

'Surely not, lord.'

'Is feeling, perception, are the activities, is consciousness permanent or impermanent ?'

'Impermanent, lord'

'Woeful and by nature changeable—without a clinging to that could such a view as this arise ?'

'Surely not, lord.'

'Again, what is seen, heard, sensed, known, reached, sought

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[1] Text has *ayanti ; pañcamā purisā. Comy. āsandi pañcamā.* So also *D.* i, 55.

[2] *Yāva ālāhanā padāni* (stanzas) *paññāpenti. Comy. guṇâguṇa padāni*, 'verses about his virtues or vices.'

[3] *Bhasmantâhutiyo. Comy.* 'and have no further results'

[4] *Cf.* Fausb. *Ten Jāt.* 116, *datta-paññattaŋ. Comy.* 'Fools give; wise men take.'

after, thought out by mind,—is that permanent or impermanent?'

'Impermanent, lord.'

'Then if it were not for clinging to what is impermanent, woeful, by nature changeable, could such a view as this arise?'

'Surely not, lord.'

'But, brethren, when in an Ariyan disciple doubt as to these six points[1] is put away, when for him doubt as to suffering, doubt as to the arising of suffering, as to the ceasing of suffering, as to the way going to the ceasing of suffering is put away,—then this Ariyan disciple is called "stream-winner, saved from disaster, assured, bound for enlightenment." '

§ 6 (6). *For him who acts.*[2]

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does such a view as this arise: "For him who acts or makes others act: for him who mutilates or makes others mutilate, who torments or makes others torment,[3] who causes grief of himself or through others, who enfeebles or make others enfeeble,[4] who binds or makes others bind,[5] who causes life to be taken, who causes robbery, who breaks into houses, plunders on the highway, who plunders houses, waylays travellers, commits adultery and tells lies,—by one so acting no evil is done.[6]

Even though with a razor-edged tool he should make all living beings on earth one mash[7] of flesh, one heap of flesh, no evil would result from that, no coming by any evil.[8] Though he should go along the right bank of the Ganges,

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[1] The six here are also not clearly made out. *Comy.* is silent.

[2] The heresy of Pūraṇa Kassapa, from *D* i, 52; *Dialog* i, 52.

[3] Reading with *Comy paccato pācapayato* (for text *vadhato vadhāpayato*) *ti=parehi pīlapentassa.*

[4] *Comy.* 'by starvation or imprisonment.'

[5] *Comy*, *bandhato* for text *phandhato.*

[6] *karato na karīyate pāpaŋ.* Or 'for him' or 'to him.' No demerit accrues to him.

[7] *Maŋsakhalaŋ*, lit. 'a flesh-paste.'

[8] *Agamo.*

slaying and striking, mutilating and causing mutilation, tormenting and causing torment,—yet therefrom results no evil, no coming by any evil. Though he should go along the left bank of the Ganges,[1] making burnt offerings and causing them to be made, sacrificing and causing sacrifice,—yet therefrom results no merit, no coming by any merit. In charity, in self-restraint, in control of feeling, in truthfulness there is no merit, no coming by any merit"?

(How think ye, brethren, could such a view arise?')

'For us, lord, things have their root in the Exalted One. . .'

'There being a body, by clinging to body, depending upon body such a view arises.'

(*The rest is the same as in the previous section.*)

§ 7 (7). *Condition.*[2]

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does such a view as this arise: "There is no condition, there is no cause for the impurity of beings. Without condition, without cause do beings become impure There is no condition, there is no cause for the purity of beings. Without condition, without cause do beings become pure. There is no strength,[3] no energy, no human effort, no human vigour. All beings,[4] all living creatures, all beasts, all lives, are without power, without strength, without energy. They are determined by destiny, by coincidence, by nature,[5] and

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[1] *Comy.* says that on the north bank men are religious devotees of the Buddha-Dhamma-Sangha. On the south bank they are scoundrels!

[2] This section also is at *D.* i, 53; *Dialog.* i, 71, and is the accidentalist heresy of Makkhali of the Cow-pen. *Cf.* above, § 60; Mrs. Rh. D., *Buddhism*, p. 85 *ff*. *Comy.*, *paccayo=hetu.*

[3] Some copies of *Comy* have (wrongly) *phalaṃ* (fruit of action) for *balaṃ*. For 'vigour' we may also read 'progress.'

[4] *Sattā, pāṇā, bhūtā, jīvā.* *Comy.* distinguishes these as 'animals (such as elephants, cattle, asses, etc.), creatures with one or more senses, egg-born creatures, and grain that grows (the vegetable world),' which seems a fanciful elaboration of the old, simple group of synonyms.

[5] *Niyati-saṅgati-bhāva-pariṇatā.*

they experience weal or woe by birth in one of the six classes"?[1]

(How think ye, brethren, does such a view arise?')

'For us, lord, things have the Exalted One for their root. .

(*The rest is the same as in* § 5)

§ 8 (8). *By the (Great) Heresy.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does such a view as this arise: "These seven things are neither made nor caused to be made, neither created nor caused to be created, barren (of results). Stable as a mountain-peak, stable as a pillar, they move not nor change: they clash not together, incapable of causing each other weal, or woe, or weal and woe alike.

What seven? The elementary substances of earth, water, fire, air: weal and woe and life These seven things are neither made nor caused to be made . . . incapable of causing each other weal, or woe, or weal and woe alike

He who with a sharp sword cuts off a head thereby robs none of life. It is just the sword entering in between the seven elementary substances.[2]

There are (these) fourteen hundred thousand chief sorts of birth: sixty hundred, and again six hundred. There are five hundred karmas, five karmas, and three karmas.[3] There is a whole karma and a half karma[4] There are sixty-two ways of conduct, sixty-two periods (in the kalpa), six classes

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[1] *Chasu eva abhijātesu* (in next section *chalabhijātiyo*). According to this Hindu system, beings are of six species, each with a colour. *Cf. A.* iii, 383. The classification is that of Pūraṇa Kassapa, viz.: black, blue, red, yellow, white, and radiant.

[2] The view of Pakudha Kaccāyana. *D.* i, 56; *Dialog.* i, 74. The view following is ascribed to Makkhali of the Cow-pen. *D.* i, 54; *Dialog.* i, 72.

[3] *Comy.* takes these divisions to be according to the five senses, and again according to thought, word, and deed.

[4] *Comy.* says word and deed are to be reckoned as one, and thought as a half.

of mankind.[1] There are eight stages (in the life) of a man.[2] There are forty-nine hundred ways of life,[3] forty-nine hundred sorts of wanderers, forty-nine hundred names of nāgas. There are twenty hundred sense-faculties, thirty hundred purgatories, six and thirty dust-heaps:[4] seven wombs of conscious and seven of unconscious birth,[5] seven ways of birth from the knot[6] There are seven sorts of devas,[7] seven sorts of men and seven of goblins * There are seven lakes, seven knots, seven great precipices, seven hundred precipices. There are seven great dreams, seven hundred dreams.

There are eighty-four hundred thousand great periods, wherein both fools and wise, when they have run, have fared on, will make an end of suffering. Herein it is useless for one to say: 'By this virtue, by this practice, by this penance, or holy living I shall bring to ripeness the karma that is yet unripe:' useless to say: 'this karma that is ripe, meeting[8] it again and again, I shall work out to an end.' Useless to say: 'The weal and woe of rebirth allotted[9] to me have an end. There is no waxing or waning of it, no growing more or less.' Just as when one throws down a ball of thread, it rolls[10] as far as it unwinds—even so both fools and wise alike wander on so far as their weal or woe unwinds"?

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[1] *Comy.*, as in the previous section, says, Under the colour *black* are included hunters, fishermen, robbers, etc Under *blue*, bhikkhus and wanderers Under *red*, ascetics of one cloth. Under *yellow*, naked ascetics. Under *white*, *ājīvaka* ascetics. As the view is that of Makkhali, radiant is reserved for the practisers of his own precepts.

[2] *Comy*, 'Tender (baby) stage, playtime, stage of investigation, standing erect, learning, reclusehood, victory, attainment.'

[3] Text has *ajīvaka*-sate, but *Comy.* *ājīva-*.

[4] ? Realms where cosmic dust gathers. *Comy* merely says 'dust from hand or foot'

[5] *Comy.*, 'of animals and vegetables and grains, by grafting.'

[6] Text *pavudhā* (growth period). So *Comy.*, who says '*ganṭhikā*' (knots). *Dīgha* text reads *paṭuvā*, where R. D. has *pacuṭa*. Both are unintelligible. It may refer to the seven-knotted bamboo staff of the ascetics, said to represent the seven centres or plexuses of the spinal column, awakened in yoga.

[7] *Dibbā*. * *Comy* 'whereas they are countless.'

[8] Lit. touching. *Cf. Pss. Brethren*, ver. 783. [9] *Doṇamite*, 'ladled out.'

[10] Reading *paleti* with text and *Comy.* *Dīgha* reads *phaleti*.

(How think ye, brethren, does such a view as this arise?')

'For us, lord, things have the Exalted One for their root. . .'

'There being a body, brethren, by clinging to body, depending upon body does such a view arise.' . . .

(*The rest is the same as section* 1.)

§ 9 (9) *The world is eternal.*

At Sāvatthī . . .

'There being what . . . does such a view as this arise: "The world is eternal"?'

'For us, lord, things have the Exalted One for their root.

(*The rest, with* §§ 10-18, *is the same as in* § 1.)

§ 10 (10). *The world is not eternal.*

§ 11 (11). *Limited* (*is the world*).

§ 12 (12). *Unlimited* (*is the world*).

§ 13 (13) *What the life is, that is the body.*[1]

§ 14 (14). *The life is one thing, the body is another.*

§ 15 (15). *The Tathāgata exists.*

§ 16 (16). *The Tathāgata exists not.*

§ 17 (17). *The Tathāgata both exists and exists not.*[2]

§ 18 (18). *The Tathāgata neither exists nor exists not.*

At Sāvatthī . . .

'There being what, brethren, . . . does such a view as this arise: "The Tathāgata neither exists nor exists not after death?"'

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[1] Text *Taŋ jīvaŋ, taŋ sarīraŋ*. *Jīva* is the animating principle, 'animal-soul.'

[2] These eight are all treated like the following and last. *Dialogues*, i, 44 *f*. *Majjhima*, ii, 229

'For us, lord, things have the Exalted One for their root. . .'

'There being a body, brethren, by clinging to body, depending upon body, such a view arises. Now as to that, brethren, what think ye? Is body permanent or impermanent?'

'Impermanent, lord.'

'Woeful and by nature changeable—without a clinging to that could such a view as this arise: "The Tathāgata neither exists nor exists not after death"?'

'Surely not, lord.'

'Likewise with regard to feeling, perception, the activities, consciousness. That which is seen, heard, sensed, known, attained, sought after, thought out by mind,—is that permanent, or impermanent?'

'Impermanent, lord.'

'Now what is impermanent,—is that weal or woe?'

'Woe, lord.'

'Impermanent, woeful, by nature changeable,—without a clinging to that could such a view arise (as this): "The Tathāgata neither exists nor exists not after death"?'

'Surely not, lord.'

'But when in the Ariyan disciple doubt as to these six points is put away, when for him doubt as to suffering is put away, doubt as to the arising of suffering, as to the ceasing of suffering, as to the way leading to the ceasing of suffering is put away,—this Ariyan disciple is called "stream-winner, saved from disaster, assured, bound for enlightenment."'

II. First Repetition (of the Eighteen Instructions)

§ 19 (19). *Winds.*

(*These following sections,* §§ 19-36, *are exactly the same as at* Book III. (*supra*) *Diṭṭhi-saṃyuttaṃ*).

§ 36 (18). *Neither exists nor exists not.*

III. Second Repetition (of the Eighteen Instructions).

§ 37 (19). *The self has form.*

At Sāvatthī. . . .

'There being what, brethren, . . . does this view arise: "The self has form,[1] it is without sickness, after death"?'

(*This and the following sections to § 44 are statements of various heretical views under the same formulæ.*)

§ 38 (20). *The self is formless.*

'. . . It is formless, without sickness, after death.'

§ 39 (21). *It both has form and is formless.*

'. . . The self both has form and is formless after death.'

§ 40 (22). *It neither has form nor is formless.*

'. . . The self neither has form nor is formless, is without sickness, after death.'

§ 41 (23). *Sheer bliss.*

'. . . The self is sheer bliss, without sickness, after death.'

§ 42 (24). *It is sheer suffering.*

'. . . The self is sheer suffering, without sickness, after death.'

§ 43 (25). *It is bliss and suffering.*

. . . The self is both bliss and suffering, without sickness, after death.'

§ 44 (26). *It is without bliss or suffering.*

The self is without bliss or suffering, without sickness, after death.'

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[1] Or has a body (*rūpī*). *Cf. Dialogues*, i, 45.

IV. Third Repetition

§ 45 (1).

(*The same as in* Chapter I, § 1 *of this Ditthi-saŋyutta.*)

§§ 46-69 (2-25).

(*The same as* §§ 20-43.)

§ 70 (26). *It is without bliss or suffering.*

(*The same as* § 44.)

V. Fourth Repetition

§ 71 (1).

(*The same as* §§ 45-95.)

§§ 72-96 (26). *It is without bliss or suffering.*

At Sāvatthī. . . .

'There being what, brethren, by clinging to what, depending upon what does such a view arise: "The self is without bliss or suffering, it is without sickness, after death"?'

'For us, lord, things have the Exalted One for their root. . .'

'There being a body, brethren, by clinging to body, depending upon body such a view arises. There being feeling, perception, the activities, by consciousness, by clinging to consciousness, depending upon consciousness such a view arises: "The self is without bliss or suffering, it is without sickness, after death."

As to that what think ye, brethren? Is body permanent or impermanent?'

'Impermanent, lord.'

'What is woeful, impermanent, by nature changeable . . . is it proper to regard that thus: "This is mine; this am I; this is the self of me"?'

'Surely not, lord.'

'So with feeling, perception, the activities, consciousness . . . is it proper thus to regard it: "This is mine; this am I; this is the self of me"?'

'Surely not, lord.'

'Wherefore, brethren, whatsoever body, be it past, future, or present, inward or outward, gross or subtle, low or high, far or near,—whatsoever body there be, thus must it be regarded in its real nature by perfect insight: "This is not mine; this am not I; this is not the self of me."

So also with feeling, perception, the activities, consciousness. . . .

So seeing, the well-taught Ariyan disciple has aversion from body, from feeling, from perception, from the activities, from consciousness. Being averse from them he is disgusted; by disgust he is set free; by freedom he is released and the knowledge comes to him: "Destroyed is rebirth, lived is the righteous life, done is my task, for life in these conditions there is no hereafter."'

BOOK IV

CHAPTER XXV

THE KINDRED SAYINGS ON ENTERING[1]

§ 1. *The Eye.*

At Sāvatthī. . . . Then the Exalted One said:—

'The eye, brethren, is impermanent, changeable, becoming otherwise.[2] The ear, brethren, is impermanent, changeable. So is the nose, the tongue, the body,[3] and the mind. It is impermanent, changeable, becoming otherwise.

He who has faith and confidence, brethren, in these doctrines, such an one is called " walker in faith, one who enters on assurance of perfection,[4] one who enters on the state of the worthy, one who has escaped the state of the manyfolk; one incapable of doing a deed by which he would be reborn in purgatory or in the womb of an animal, or in the realm of Petas; one incapable of dying without realizing the fruits of stream-winning."

He, brethren, by whom these doctrines by his insight are moderately approved,[5] is called "walker in faith, one who enters on assurance of perfection, one who enters on the state of the worthy, one who has escaped the state of the manyfolk: one incapable of doing a deed by which he would be reborn in purgatory or in the womb of an animal, or in the realm of Petas, one who cannot die without realizing the fruits of stream-winning."

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[1] See *S.* ii, 244; *K.S.* ii, 165 for these sections.

[2] *Aññathā-bhāvī.* *Cf. S.* iv, 67 *f.*

[3] *Kāyo*, here the organ of touch sensation, the whole bodily surface.

[4] *Okkanto sammatta-niyāmaṃ.* *Cf. Pts. of Controv.* 177, C. 185. *Vis. Magg.* 177. *Sammatta* is the abstract noun from *samma* (Lat. *summa*, highest, best).

[5] *Mattaso nijjhānaṃ khamanti.* *Cf. S.* v, 377; *A.* iv, 241.; P.T.S., 1913-14, p. 220.

He, brethren, who thus knows, thus sees these doctrines, is called "Stream-winner, saved from destruction, assured, bound for enlightenment."'

§ 2. *Body.*[1]

At Sāvatthī. . . .

'The material body, brethren, is impermanent, changeable, becoming otherwise. Sounds likewise and scents, tastes and tangibles, states of mind are impermanent, changeable, becoming otherwise.

He, brethren, who has faith and confidence in these doctrines is called " walker in faith. . . . (*as above*)."'

§ 3. *Consciousness.*[2]

At Sāvatthī. . . .

'Eye-consciousness, brethren, is impermanent, changeable, becoming otherwise. Likewise ear-consciousness, nose-, tongue-, body-consciousness, . . . mind-consciousness is impermanent.' . . . (*the rest as above*)

§ 4. *Contact.*

At Sāvatthī. . . .

'Eye-contact, brethren, is impermanent, changeable, becoming otherwise. Likewise ear-, nose-, tongue-, body-, mind-contact is impermanent.' . . . (*the rest as above*).

§ 5. *Feeling.*

At Sāvatthī. . . .

'Feelings, brethren, that arise from eye-contact are impermanent. . . . Likewise feelings that arise from ear-, nose-, tongue-, body- and mind-contact are impermanent.' . . . (*the rest as above*).

§ 6. *Perception.*

At Sāvatthī. . . .

'Perception of body, brethren, is impermanent. . . . Likewise of sound, scent, savour; perception of tangibles and phenomena is impermanent.' . . .

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[1] Here *rūpaŋ*, not *kāyo*.

[2] *S.* ii, 140; *K.S.* ii, 101.

§ 7. *Volition.*[1]

At Sāvatthī. . . .

'Volitional acts occasioned by body, brethren, are impermanent. . . . Likewise those occasioned by sound, by scent, by taste, by touching, by ideas . . . are impermanent.' . . .

§ 8 *Craving.*

At Sāvatthī. . . .

'Craving for body, brethren, is impermanent. . . . Likewise craving for sounds, scents, savours, tangibles, ideas . . . is impermanent.' . . .

§ 9. *Element.*[2]

'The element of earth, brethren, is impermanent, likewise the element of water, of heat, of air, the element of space and consciousness is impermanent.' . . .

§ 10. *By the (Fivefold) Group.*

At Sāvatthī. . . .

'Body, brethren, is impermanent, changeable, becoming otherwise. Feeling likewise and perception, [the activities[3] and] consciousness are impermanent. . . .

He, brethren, who has faith and confidence in these doctrines, is called: "walker in faith, one who enters on assurance of perfection, one who enters on the state of the worthy, one who has escaped the state of the manyfolk; one incapable of doing a deed by which he would be reborn in the womb of an animal or in purgatory or in the realm of Petas; one incapable of dying without realizing the fruits of stream-winning."

He, brethren, by whom these doctrines by his insight are moderately approved, is called "walker in faith. . . ." He who thus knows, thus sees these doctrines, is called "Stream-winner, saved from destruction, assured, bound for enlightenment."'

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[1] *Cf. Pts. of Contr.* 225.

[2] Of earth, water, fire, air and space (*ākāsa*). Text omits *viññāna-dhātu*, but it occurs in the formula at *D.* iii, 247, at *M.* iii, 31, 62, 240, and *infra*, § 9 of Bk. V. and *V.M.* 486.

[3] Text omits *sankhārā* here.

BOOK V

CHAPTER XXVI

THE KINDRED SAYINGS ON GENESIS[1]

§ 1. *Eye.*

At Sāvatthī. . . .

'Brethren, the arising, the establishing, the rebirth, the appearing of eye,—this is the arising of suffering, the establishing of diseases, the appearing of decay-and-death. So also the arising . . . of ear, of nose, of tongue, of body. . . . The arising, the establishing, the rebirth, the appearing of mind,—this is the arising of suffering, the establishing of diseases, the appearing of decay-and-death.

Moreover, brethren, the ceasing, the calming, the coming to an end of eye,—that is the ceasing of suffering, the calming of disease, the coming to an end of decay-and-death. So also the ceasing of ear, of nose, of tongue, of body. . . the ceasing, the calming, the coming to an end of mind,—that is the ceasing of suffering, the calming of diseases, the coming to an end of decay-and-death.'

§ 2. *Material form.*

At Sāvatthī. . . .

'Brethren, the arising, the establishing, the rebirth, the appearing of material forms,—that is the arising of suffering, the establishment of diseases, the appearing of decay-and-death.

So also the arising of sounds, scents, savours, tangibles, phenomena. . . . Moreover, brethren, the ceasing, the calming, the coming to an end of material forms,—this is the

[1] *Uppāda.*

ceasing of suffering, the calming of diseases, the coming to an end of decay-and-death.

So also is the ceasing of sounds, smells, tastes, tangibles, of things.'

§ 3. *Consciousness.*

At Sāvatthī. . . .

'Brethren, the arising of eye-consciousness and of the other factors, . . . this is the appearing of decay-and-death.

Moreover, brethren, the ceasing . . . of eye-consciousness and of the other factors,—this is the coming to an end of decay-and-death.'

§ 4. *Contact.*

At Sāvatthī. . . .

'Brethren, the arising of contact by the eye . . . and of contact by the mind, . . . this is the arising, the establishment, the appearing of decay-and-death.

Moreover, brethren, the ceasing of contact by the eye . . . and of contact by the mind,—this is the coming to an end of decay-and-death.'

§ 5. *By Feeling.*

At Sāvatthī. . . .

'Brethren, the feeling born of contact by the eye . . . and of contact by the mind,—this is the appearing of decay-and-death.

Moreover, brethren, the ceasing of that feeling born of contact by the eye and of that born of contact by mind,—this is the coming to an end of decay-and-death.'

§ 6. *By Perception.*

At Sāvatthī. . . .

'Brethren, the arising of consciousness of body . . . and of consciousness of phenomena,—this is the appearing of decay-and-death.

But the ceasing of consciousness of body and of consciousness of things,—this is the coming to an end of decay-and-death.'

§ 7. *Volition.*

At Sāvatthī. . . .

'Brethren, the arising of volitional acts through body and through things,—this is the appearing of decay-and-death.

But the ceasing of these is the coming to an end of decay-and-death.'

§ 8. *Craving.*

At Sāvatthī. . . .

'Brethren, the arising of craving for body and for things,—this is the appearing of decay-and-death. But the ceasing of these,—this is the coming to an end of decay-and-death.'

§ 9. *Element.*

At Sāvatthī. . . .

'Brethren, the arising of the element of earth, of water, of heat, of air, of space, of consciousness,—this is the appearing of decay-and-death. But the ceasing of these,—this is the coming to an end of decay-and-death.'

§ 10. *The Fivefold mass.*

At Sāvatthī. . . .

'Brethren, the arising of body, the establishing of body, the rebirth, the appearing of body,—this is the arising of suffering, the establishing of diseases, the appearing of decay-and-death. So also of feeling, perception, the activities of consciousness. . . .

But the ceasing, the calming, the coming to an end of body (and of the other factors), of consciousness,—this is the ceasing of suffering, the calming of diseases, the coming to an end of decay-and-death.'

BOOK VI

CHAPTER XXVII

KINDRED SAYINGS ON THE CORRUPTIONS[1]

§ 1. *The eye.*

At Sāvatthī. . . . Then the Exalted One said:—

'Brethren, the desire-and-lust that is in the eye is a corruption of the heart. The desire-and-lust that is in the ear, the nose, the tongue, the body, the mind,—that is a corruption of the heart.

But, brethren, when in a brother the heart's corruption in these six points is put away, and his heart is bent on renunciation, then, compassed about[2] with renunciation, his heart is seen to be pliable[3] for penetrating those things that are to be realized.'[4]

§ 2. *Material form.*

At Sāvatthī. . . .

'That desire-and-lust, brethren, that is in material form is a corruption of the heart: likewise that desire-and-lust that is

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[1] Ten *kilesa's* are given in Abhidhamma (*Bud. Psy. Eth.*, § 1229 *f.*); greed, hate, dullness, conceit, speculative opinion, perplexity, stolidity, distraction, unconscientiousness, indiscretion.

[2] *Paribhāvitaŋ*. *Cf. supra*, xxii, § 101.

[3] At *S.* v, 92-3 the corruptions or flaws of the different metals are enumerated, which make them incapable of perfect workmanship. Then the five corruptions or faults of the heart are given: failure to be soft, pliable, shining, delicate and capable of perfect moulding. So we read in cases where the Master is turning an enquirer to salvation, he questions, exhorts, chides, calms, fires and arouses him. Then, seeing that his heart is pliable, he opens up the deeper matters of the Norm.

[4] *Abhiññā sacchikaraṇīyesu dhammesu.*

in sounds, scents, savours, tangibles and things is a corruption of heart.

'But, brethren, when in a brother the heart's corruption in these six points is put away. . .' (*as before*).

§ 3. *Consciousness.*

At Sāvatthī. . . .

'That desire-and-lust, brethren, that is in eye-consciousness is a corruption of heart. Likewise that which is in consciousness that comes by ear, nose, tongue, body and mind.

But, brethren, when in a brother the heart's corruption in these six points is put away. . . .'

§ 4. *Contact.*

'. . . that desire-and-lust that is in eye-contact and by contact with the other sense-organs and mind,—this is a corruption of the heart. . . .'

§ 5. *By feeling.*

'. . . that desire-and-lust that is in feeling born of eye-contact, born of contact with the other sense-organs and with mind,—this is a corruption of the heart. . . .'

§ 6. *By perception.*

'. . . that desire-and-lust that is in consciousness of visible shape, sound, scent, savour, tangibles and things,—this is a corruption of the heart. . . .'

§ 7. *Volition.*

'. . . that desire-and-lust that is in will concerning visible shape, sound, scent, savour, tangibles and things,—this is a corruption of the heart. . . .'

§ 8. *Craving.*

'. . . that desire-and-lust for visible shape, sound, scent, savour, tangibles and things,—this is a corruption of the heart. . . .'

§ 9. *Element.*

. . . that desire-and-lust for the element of earth, water, heat, air, space and consciousness,—this is a corruption of the heart. . . .'

§ 10. *The (fivefold) mass.*

At Sāvatthī. . . .

'That desire-and-lust, brethren, for visible shape,—that is a corruption of the heart. That desire-and-lust the other factors of feeling and in consciousness,—that is a corruption of the heart.

But when, brethren, in a brother the heart's corruption in these six points is put away, and his heart is bent on renunciation, then, compassed about with renunciation, his heart is seen to be pliable for the penetrating of those things that are to be realized.'

BOOK VII

CHAPTER XXVIII

KINDRED SAYINGS ON SARIPUTTA

§ 1. *Solitude.*

Once the venerable Sāriputta was staying near Sāvatthī, at Jeta Grove, in Anāthapiṇḍika's Park.

Then the venerable Sāriputta, rising at early dawn, robed himself, took bowl and robe and entered Sāvatthī to beg for alms. After going his begging-rounds in Sāvatthī and returning from begging he ate his meal and drew near Dark Grove for noonday rest. Plunging into Dark Grove, he sat down at the foot of a tree for noonday rest.

Then the venerable Sāriputta, rising at eventide from his solitude, went to Jeta Grove, to Anāthapiṇḍika's Park.

Now the venerable Ānanda saw the venerable Sāriputta coming, while yet he was far off, and beholding the venerable Sāriputta he thus spake to him:—

'Calm are your senses, friend Sāriputta, clear and translucent the colour of your face. In what mood has the venerable Sāriputta been spending this day?'

'Friend, I have been dwelling aloof from passions, aloof from things evil, with my thought applied and sustained in first Jhāna, which is born of solitude and full of zest and happiness.[1] To me thus, friend, the thought never came: "It is I who am attaining first Jhāna," or "It is I who have attained first Jhāna." or "It is I who have emerged from first Jhāna."'

'Surely for a long time have leanings to I-making,[2] to mine-making and to vanity been well rooted out from the vener-

[1] See Mrs. Rh. D., *Buddh. Psychol.*, pp. 99, 107-19; *Buddhism*, p. 215.

[2] *Cf. S.* ii, 275. On the term *ahaŋkāra cf.* Garbe, *Sānkhyā Philosophie*, p. 68.

able Sāriputta. That is why it occurs not to the venerable Sāriputta: "It is I who am attaining first Jhāna," or "It is I who have attained first Jhāna," or "It is I who have emerged from first Jhāna."'

§ 2. *Without applied thought.*[1]

At Sāvatthī. . . . (*continued.*)

Now the venerable Ānanda beheld the venerable Sāriputta approaching, while yet he was far off, and on seeing the venerable Sāriputta he thus spake to him: "Calm are your senses, friend Sāriputta, clear and translucent the colour of your face. In what mood has the venerable Sāriputta been spending the day?'

'Friend, owing to the calming down of thought applied and sustained, I have attained and been dwelling in second Jhāna, that inward calming, that single-mindedness[2] of will, apart from thought applied and sustained, born of mental balance, full of zest and happiness. To me thus, friend, the thought never came: "It is I who am attaining second Jhāna," or "It is I who have attained second Jhāna," or "It is I who have emerged from second Jhāna."'

'Surely for a long time have leanings to I-making, to mine-making, to vanity been well rooted out from the venerable Sāriputta. That is why it occurs not to the venerable Sāriputta, "It is I who am attaining to second Jhāna," or "It is I who have attained second Jhāna," or "It is I who have emerged from second Jhāna."'

§ 3. *Zest.*

At Sāvatthī. . . . Now the venerable Ānanda saw the venerable Sāriputta approaching. . . and said to him:—'Calm are your senses, friend Sāriputta. . . . In what mood has the venerable Sāriputta been spending the day?'

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1 *Cf. S.* ii, 211; *K.S.* ii, 142, etc. The Second Jhāna.

2 *Ekodibhāvo*, trans. by Sīlâcāra (in *Majjhima*) as 'mind emerging sole,' by Mrs. Rh. D., 'self-contained and uplifting' (*Bud. Psy.*, 110); 'the mind grows calm and sure, dwelling on high,' *B. Psy. Eth.*, § 161. *Cf Expositor*, p. 226. It is one-pointedness.

'Friend, from the fading away of zest, I have attained and have been dwelling in third Jhāna, disinterested,[1] mindful and self-possessed, well aware in the body of that happiness of which the Ariyans declare: "Disinterested and alert he dwelleth happily."' (*The rest as above.*)

§ 4. *Equanimity.*

At Sāvatthī. . . . Then the venerable Ānanda said to the venerable Sāriputta:—'Calm are your senses, friend Sāriputta, clear and translucent the colour of your face. In what mood has the venerable Sāriputta been spending this day?'

'Friend, by putting aside weal and woe, by the ending of both joy and sorrow felt before, I have attained and have been dwelling in fourth Jhāna, a state wherein is neither pleasure nor pain, an equanimity of utter purity. To me thus, friend, the thought never came. . . .' (*As above*).

§ 5. *Space.*[2]

At Sāvatthī. . . . Then the venerable Ānanda saw the venerable Sāriputta (*who replied*):—'Friend, passing utterly beyond the consciousness of shape and form, by the ending of the consciousness of resistance,[3] by not attending to the consciousness of diversity, I have attained and have been dwelling in the sphere of the infinity of space, realizing: "Infinite is space."'

At Sāvatthī. . . . Then the venerable Ānanda saw the venerable Sāriputta approaching (*who replied*):—'Friend, passing utterly beyond the sphere of unbounded space, I have attained and have been dwelling in the sphere of infinite consciousness, realizing: "Infinite is consciousness." To me thus, friend, the thought never came. . . .'

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[1] *Upekkhako.*

[2] The full title is *ākāsânañcâyatanaŋ*, 'the sphere of unbounded space.' *Cf.* Mrs. Rh. D., *B. Psy.* 117*f.*; *Buddh. Psych. Ethics*, §§ 265-8, *nn.* for this and following sections.

[3] *Paṭigha-saññā*, 'awareness of opposition' (generally used of ethical opposition or dislike, but) here, perhaps, the subtle resistance of a separative force by which individuality is experienced.

§ 7 *Nothingness.*[1]

At Sāvatthī. . . . Then the venerable Ānanda saw the venerable Sāriputta approaching (*who replied*):—' Friend, passing utterly beyond the sphere of infinity of consciousness, I have attained and have been dwelling in the sphere of nothingness, realizing: "There is nothing." To me thus. . . .'

§ 8. *Having neither perception nor non-perception.*[2]

At Sāvatthī. . . . Then the venerable Ānanda saw the venerable Sāriputta approaching (*who replied*):—' Friend, passing utterly beyond the sphere of nothingness, I have attained and have been dwelling in the sphere of neither perception nor non-perception. To me thus. . . .'

§ 9. *Cessation.*[3]

At Sāvatthī. . . . Then the venerable Ānanda saw the venerable Sāriputta approaching (*who replied*):—' Friend, passing utterly beyond the feeling of neither perception nor non-perception, I have attained and have been dwelling in the state of cessation of perception and feeling. To me thus, friend, the thought never came: "It is I who am attaining the cessation of perception and feeling," or "It is I who have attained the cessation of perception and feeling," or "It is I who have emerged from the cessation of perception and feeling." '

' Surely for a long time have leanings to I-making, to mine-making, and to vanity been well rooted out from the venerable Sāriputta. That is why such thoughts occur not to the venerable Sāriputta.'

§ 10 *Pure-Face.*[4]

Once the venerable Sāriputta was staying at Rājagaha, in Bamboo Grove, at the Squirrels' Feeding-ground.

Then the venerable Sāriputta, rising up at early dawn,

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1 *Ākiñcaññâyatanaṃ*, ' the sphere of nothingness.'

2 *Neva-saññā-nâsaññâyatanaṃ.* Text reads simply *saññī.*

3 *Saññāvedayita-nirodho.*

4 *Suci-mukhī.*

robed himself, and taking bowl and robe entered Rājagaha to beg for alms. After begging straight on from house to house[1] in Rājagaha he was eating his meal, leaning against a certain wall.

Then the wandering sister Pure-Face came up to the venerable Sāriputta and addressed him thus:—'O recluse, why do you eat looking downwards?'

'I do not eat looking downwards, sister.'

'Then, recluse, you are eating looking upwards.'

'I do not eat looking upwards, sister.'

'Then, recluse, you are eating looking to the four quarters.'

'I do not eat looking to the four quarters, sister.'

'Then, recluse, you are eating looking to the points between the four quarters.'

'I do not eat, sister, looking to the points between the four quarters.'

'Then how, forsooth, how are you eating, recluse? For when I question you thus and thus you deny it every time.'

'Whatsoever recluses and brahmins, sister, get their living in a wrong way by the practice of divination and of such low arts,—these, sister, are called "recluses and brahmins who eat looking downwards."

Whatsoever recluses and brahmins, sister, get their living in a wrong way by the practice of star-gazing and such low arts,[2]—such as these, sister, are called "recluses and brahmins who eat looking upward."

Whatsoever recluses and brahmins, sister, get their living in a wrong way by the practice of sending messages and going errands,[3]—such as these, sister, are called "recluses and brahmins who eat looking to the four quarters."

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[1] *Sapadānaŋ.* See *Words in Pali Dictionary.* The derivation is uncertain.

[2] *Vatthu* and *tiracchāna-vijjā.* *Comy.* says 'such as, by the mean occupation of divination of the best plots for growing gourds, pumpkins and radishes.' *Cf.* *Vin* ii, 139; *D.* i, 9. The practice of such arts was forbidden to the Order.

[3] *Cf* *Dialog.* i, 15; there is a certain word-play in *bhuñjanti* (eat). It means both enjoying food, and enjoying generally; thus 'are maintained by.' *Cf.* *K.S.* i, 15 *n.* 1.

Whatsoever recluses and brahmins, sister, get their living in a wrong way by the practice of palmistry and such low arts,—these, sister, are called "recluses and brahmins who eat looking to the points between the four quarters."

But I, sister, am one who gets his living in no one of these ways. Rightly do I seek my food, and rightly do I eat my food when I have sought it.'

Thereupon the wanderer Pure-Face roamed from street to street and from crossways to crossways in Rājagaha and thus proclaimed: 'Rightly do the recluses who are sons of the Sakyan win their food. Blamelessly do the recluses who are sons of the Sakyan win their food. Do ye give alms to the recluses who are sons of the Sakyan.'

BOOK VIII

CHAPTER XXIX

KINDRED SAYINGS ON NĀGAS

§ 1 (1). *According to scheme.*[1]

At Sāvatthī. . . . Then the Exalted One said:—

'There are these four sorts of birth, brethren, as nāgas. What four? The egg-born, the womb-born[2] the sweat-born,[3] those born without parents.

These, brethren, are the four sorts of birth as nāgas.'

§ 2 (2). *Pre-eminent.*

At Sāvatthī. . . .

'(There are these four sorts of birth, brethren, as nāgas). Herein, brethren, the womb-born, the sweat-born and those born without parents are better than[4] the egg-born. The two latter sorts are better than the two former, and the last three are better than the egg-born. Such, brethren, are the four sorts of births as nāgas.'

§ 3 (3). *Sabbath.*

Once the Exalted One was staying near Sāvatthī in the Deer Park.

Then a certain brother came to the Exalted One, and salut-

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[1] *Suddhikaṃ.* On this term see *B Psy Eth.*, 2nd ed. only, § 505, *n.* 1. In the next section the text reads *suddhakaṃ.* Asking why the Master chose such a subject as nāga-births (*i.e.*, among the gnomes and elves) for his discourse, *Comy.* says it was to explain the desire (*ukkaṇṭhat' atthaṃ*) for such births.

[2] *Jalabujā*, 'water-born.' *Comy.* says *vatthikose jātā.*

[3] *Sanseda-jā.* They are exuded from the pores; the last class, *opapātikā*, 'just come to be.' *Cf. Comy.* on *D.* iii, 107, in *Dialogues*, iii, 103, *n.* 2; and *Comy.* on *Puggala-Paññatti*, *J.P.T.S.* 1913, p. 197.

[4] *Paṇītatara.*

ing him sat down at one side. So seated that brother thus addressed the Exalted One:—

'What is the reason, lord, what is the cause why some egg-born nāgas keep the Sabbath and divest themselves of their nāga-forms?'*

'Herein, brother, certain egg-born nāgas think thus: "Formerly we were double-dealing in speech, double-dealing in act, double-dealing in thought. Thus in three ways being double-dealers, when body breaks up after death we shall be reborn in the company of egg-born nāgas.

Now if we were to practise virtuous deeds, virtuous words and virtuous thoughts, when body breaks up after death we might be reborn in the happy state, in the heaven world. Come now, let us practise virtuous deeds, virtuous words and virtuous thoughts."

This, brethren, is the reason, this is the cause why certain egg-born nāgas keep the Sabbath and divest themselves of their nāga-forms.'

§ 4 (4). *Sabbath* (2).

At Sāvatthī. . . . Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother addressed the Exalted One:—

'What is the reason, lord, what is the cause why certain womb-born nāgas keep the Sabbath and divest themselves of their nāga-forms?' (*The rest as before.*)

§ 5 (5). *Sabbath* (3).

(*The same question is asked of* 'sweat-born' *nāgas*)

§ 6 (6). *Sabbath* (4).

(*The same question is asked of nāgas* 'born without parents.')

§ 7 (7). *Hearsay* (1).

At Sāvatthī. . . . Then a certain brother . . . thus addressed the Exalted One:—

* (*V*)*ossaṭṭha-kāyā bhavanti*. *Cf. Jātaka* IV, 460 (*Campeyya-jātaka*).

'What is the reason, lord, what is the cause why a certain one, when body breaks up after death is reborn in the company of the egg-born nāgas?'

'Herein, brother, a certain one is a double-dealer in act, a double-dealer in word and in thought. He hears it said: "The egg-born nāgas are long-lived, fair to see and have much happiness."

Then he thinks: "O that when body breaks up after death I might be born in the company of the egg-born nāgas!"

When body breaks up after death such an one is so reborn.

This is the reason, brother, this is the cause for such a rebirth.'

§§ 8, 9, 10 (1-10) *Hearsay* (2-4).

(*The same is said of the* 'womb-born' nāgas *and of the other two classes.*)

§§ 11-20 (11). *Supporters by gifts*[1] (1).

At Sāvatthi. . . . Then a certain brother . . . thus addressed the Exalted One:—

'What is the reason . . . (*the same reply is given with this addition*:

'Such an one gives an offering of food, gives drink, clothing, carriage, flowers, scents, ointment, a seat, a lodging, lamps and oil. When body breaks up after death he is reborn in the company of the egg-born nāgas.

This, brother, is the reason, this is the cause for such a rebirth.'

§§ 21-50 (12-14). *Supporters by gifts* (2-4).

(*The same question is asked of the other three classes of nāgas and the same reply given in each case.*)

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[1] *Dān' upakārā.*.

BOOK IX

CHAPTER XXX

KINDRED SAYINGS ON HARPIES[1]

§ 1 (1). *According to scheme.*[2]

At Sāvatthi. . . . Then the Exalted One said:—

'There are these four sorts of rebirth as harpies, brethren. What four? The egg-born, the womb-born, the sweat-born, those born without parents.

These, brethren, are the four sorts of births as harpies.'

§ 2 (2). *They carry off.*

At Sāvatthi. . . .

'Then, brethren, the egg-born harpies carry off the egg-born nāgas, but not the womb-born nāgas, the sweat-born nāgas nor the nāgas born without parents.

Then, brethren, the womb-born harpies carry off the egg-born and the womb-born nāgas, but not the sweat-born nāgas nor the nāgas born without parents.

Then, brethren, the sweat-born harpies carry off the egg-born, the womb-born and the sweat-born nāgas, but not those nāgas born without parents.

These, brethren, are the four sorts of birth as harpies.'

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[1] *Supannā*, 'fairwing,' a mythical bird, Garuḷa, or Garuḍa, the roc or harpy, which makes war on snakes or nāgas. *Cf. S.* i, 148: *K.S* i, 185. *Cf. D.* ii, 259: *Dialog.* ii, 289:

> 'They who, twice-born, winged and keen
> Of sight, the heavenly harpies, who
> With violence prey on Nāga chiefs:
> "Gaudy" and "Well-winged" are their names.'

[2] For title see *supra*, Bk. viii, 1.

§ 3 (3). *Double-dealer*[1] (1).

At Sāvatthi. . . . In the Park.

Then a certain brother came to the Exalted One, saluted him and sat down at one side.

So seated that brother thus addressed the Exalted One:—

'What is the reason, lord, what is the cause why a certain one, when body breaks up after death is reborn in the company of the egg-born harpies?'

'Herein, brother, a certain one is a double-dealer in act, word and thought. He hears it said: "The egg-born harpies are long-lived, beauteous, and have much happiness." Then he thinks thus: "O that when body breaks up after death I might be reborn in the company of the egg-born harpies!"

That one when body breaks up after death is so reborn. That, brethren, is the reason, that is the cause why a certain one when body breaks up after death is reborn in the company of the egg-born harpies.'

§§ 4-6 (4-6). *Double-dealer* (2-4).

(*The same question is asked of the other three classes.*)

§§ 7-16 (7). *Supporters by gifts* (1).

(*The same question is asked of the egg-born and the same answer given with this addition :—*

'He makes an offering of food, drink, clothing, carriage, flowers, scents, unguents, seats, lodging, lamps and oil: and when body breaks up after death that one is reborn in the company of the egg-born harpies.'

§§ 17-46 (8-10). *Supporters by gifts* (2-4).

(*The same with respect to the other classes of harpies.*)

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[1] *Dvaya-kārī. Comy., 'Kusalâkusala-kārī'* It is noticeable that 'double-dealers' aspire to be reborn as nāgas and harpies; but further on they are omitted. Only the honest can aspire to rebirth among the Gandharva devas.

BOOK X

CHAPTER XXXI

KINDRED SAYINGS ON THE GANDHARVAS[1]

§ 1 (1). *According to scheme.*

At Sāvatthī. . . . Then the Exalted One said:—

'I will teach you, brethren, of the devas belonging to the Gandharva group. Do ye listen to it.

And which, brethren, are the devas belonging to the Gandharva group? They are those devas, brethren, that dwell in the fragrance of root-wood, those that dwell in the fragrance of heart-wood, in the fragrance of pith, in the fragrance of bark, in the fragrance of sap, in that of leaves, in that of flowers, on that of savours, in that of scents.

These, brethren, are called "the devas belonging to the Gandharva group."'

§ 2 (2). *Good Conduct.**

At Sāvatthī. . . . In the Park. Then a certain brother came to the Exalted One.

Seated at one side that brother thus addressed the Exalted One:—

'What is the reason, lord, what is the cause why a certain one, when body breaks up after death is reborn in the company of the devas belonging to the Gandharva group?'

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[1] For the sub-title see *supra*, xxix, § 1. Gandhabbakāya and Gandhabbakāyikā devā. These sayings, like the two preceding sections, are curious instances of the annexing by Buddhism of Vedic folk-lore. These devas were by it reckoned lowest of all devas. See *Dialogues* ii, 246. [Presence of a Gandharva was essential to conception, *M.* i, 265; *MP.* 123. *Cf.* Edmunds, *Buddhist and Christian Gospels*, i, 167-8, *n.*]

* *Sucaritaṃ.*

'Herein, brother, a certain one practises good conduct in deed, in word and thought.

'Then he hears it said: "The devas belonging to the Gandharva group are long-lived, beauteous, and have much happiness."

Then he thinks thus: "O that when body breaks up after death I might be reborn in the company of the devas belonging to the Gandharva group!" After death he is so reborn.

That, brother, is the reason, that is the cause why a certain one is reborn in the company of the devas belonging to the Gandharva group.'

§ 3 (3). *Givers* (1).

At Sāvatthī. . . . Then a certain brother came to the Exalted One.

Seated at one side that brother thus addressed the Exalted One:—

'What is the reason, lord, what is the cause why a certain one when body breaks up after death is reborn in the company of the devas who dwell in root-fragrance?'

'Herein, brother, a certain one practises good conduct in deed, in word and thought. Then he hears it said: "The devas that dwell in root-fragrance are long-lived, beauteous, and have much happiness."

Then he thinks thus: "O that when body breaks up after death I might be reborn in the company of the devas that dwell in root-fragrance!"

Then he becomes a giver of offerings of root-fragrance, and after death he is so reborn.

This, brother, is the reason, this is the cause why a certain one is so reborn.'

§§ 4-12 (4-12). *Givers* (2-10).

(*The same for* 'one who makes offerings of heart-wood,' *and so on for all the other varieties.*)

§§ 13-22 (13). *Supporters by offerings* (1).

(*The same aspiration is made and the following is added* :—

'Then he offers food, drink, clothing, carriage, flowers, scent, unguents, seat, lodging, lamps and oil, and, when body breaks up after death he is reborn in the company of those devas that dwell in root-fragrance. . . .

This, brother, is the reason, this is the cause why a certain one is thus reborn.'

§§ 23-112 (14-23). *Supporters by offerings* (2-10).

(*The same aspirations for each of the other varieties, with offerings.*)

BOOK XI

CHAPTER XXXII

KINDRED SAYINGS ON CLOUD-SPIRITS

§ 1 (1). *Exposition.*

At Sāvatthī. . . . Then the Exalted One said:—

'I will teach you, brethren, about devas that belong to cloud-groups.[1] Do ye listen to it. And what, brethren, are these devas?

They are devas (embodied) in cool clouds, hot clouds, thunder clouds,[2] wind clouds and rain clouds.

Thus, brethren, are called those devas that belong to cloud-groups.'

§ 2 (2). *Honesty.*

(The same as in the previous sections, the aspirant wishing to be reborn among the cloud-group devas instead of the nāgas, harpies or devas belonging to the Gandharvas.)

§§ 3-22 (3). *Supporters by offerings* (1).

(Here the aspirant desires rebirth as a cool-bodied deva.)

§§ 23-52 (4-7). *Supporters by offerings* (2-5).

(Here the other aspirants are enumerated.)

§ 53 (8). *Cool.*

At Sāvatthī. . . . Then a certain brother came to the Exalted One. . . . Seated at one side that brother thus addressed the Exalted One:—

[1] *Valāhaka-kāyikā.*

[2] *Abbha-valāhaka,* generally in the sense of a cumulus.

'What is the reason, lord, what is the cause why at one time it is cool?'

'There are devas, brother, who are called "cool-clouds." When those devas think: "What if we were to revel in the delight of bodies!"[1] Then to them according to their heart's desire it becomes cool.

This, brother, is the reason, this is the cause why at one time it is cool.'

§ 54 (9). *Hot.*

(*The same with regard to the* 'hot-cloud' *devas, heat resulting.*)

§ 55 (10). *Thunder-cloud.*

(*In this case a thunder-cloud results.*)

§ 56 (11). *Winds.*

(*Wind results.*)

§ 57 (12). *Rain.*

At Sāvatthī. . . . (Then a certain brother came to the Exalted One.)

Seated at one side that brother thus addressed the Exalted One:—

'What is the reason, lord, what is the cause why at one time the (sky) god rains?'

'There are devas, brother, called "rain-cloudy." When those devas think: "What if we were to revel in the delight of bodies?" Then to them according to their heart's desire the sky-god rains.

That, brother, is the reason, that is the cause why at one time the (sky) god rains.'

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[1] *Sakāya-ratiyā rameyyāma*, lit. 'revel (either) in our own company, (or) our own body ' (or) in embodied delight."

BOOK XII

CHAPTER XXXIII

KINDRED SAYINGS ON VACCHAGOTTA

§ 1 (1). *Through ignorance.*

At Sāvatthī. . . . Then the wanderer of the Vaccha clan came to the Exalted One, exchanged friendly greetings with him and courteous compliments, and sat down at one side.

Seated at one side the wanderer Vacchagotta thus addressed the Exalted One:—

'Pray, Master Gotama, what is the reason, what is the cause why these divers opinions arise in the world? Such as: "The world is eternal," or "the world is not eternal"; "the world is finite" or "the world is infinite"; "what is the life,* that is the body"; or "life is one thing, body is another": "the Tathāgata exists after death" or "the Tathāgata exists not after death," or "he does and does not exist after death," or "he neither exists nor not exists after death"?'

'Through ignorance of body, Vaccha, through ignorance of the arising of body, of the ceasing of body, of the way leading to the ceasing of body. That is how those divers opinions arise in the world, such as "the world is eternal" and so forth.'

§ 2 *Through ignorance* (2).

(*The same, but with* 'through ignorance of feeling.')

§ 3. *Through ignorance* (3).

(*The same, but with* 'through ignorance of perception.')

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* *Cf.* xxiv, §§ 13, 14.

§ 4. *Through ignorance* (4).

(*The same, but with* 'through ignorance of the activities.')

§ 5. *Through ignorance* (5).

(*The same, but with* 'through ignorance of consciousness.')

§§ 6-10 (2). *By not seeing* (1-5).

(*The same, but with* 'by not seeing.')

§§ 11-15 (3). *By not comprehending*[1] (1-5).

(*The same, but with* 'by not comprehending' *each of the five factors.*)

§§ 16-20 (4). *By not understanding.*[2]

(*The same, but with* 'by not understanding' *each of the five factors and the Four Truths.*)

§§ 21-25 (5). *By not penetrating* (1-5).

(*The same, but with* 'by not penetrating.')

§§ 26-30 (6). *By not discerning*[3] (1-5).

(*The same, but with* 'by not discerning.')

§§ 31-35 (7). *By not discriminating* (1-5).

(*The same, but with* 'by not discriminating.')

§§ 36-40 (8). *By not differentiating* (1-5).

(*The same, but with* 'by not differentiating.')

§§ 41-45 (9). *By not considering* (1-5).

(*The same, but with* 'by not considering.')

§§ 46-50 (10). *By not looking into* (1-5).

(*The same, but with* 'by not looking into.')

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[1] For *abhisamaya* see *S.* ii, 133: *Pts. of Contr.*, p. 381.

[2] *Ananubodhā.*

[3] *Asallakkhanā. Cf. Buddh. Psych. Eth.*, p. 17, *n.* 'By non-discernment of sense-objects and the Three Marks (impermanence, suffering, lack of reality).' For the following terms see this page and § 292 of the same work.

§ 51 (11). *Not making clear* (1).

(*The same, but with* ' by not making clear body,' etc.)

§§ (52-54). *Not making clear* (2-4).

(*The same, but with* ' by not making clear feeling, perception, the activities.')

§ 55. *Not making clear.* (5).

At Sāvatthi. . . .

' Through not making clear consciousness, Vaccha, through not making clear the arising of consciousness, through not making clear the ceasing of consciousness, through not making clear the way to the ceasing of consciousness,—that is how these divers opinions arise in the world, such as: " The world is eternal " or " the world is not eternal ": " what is life, that is body," or " life is one thing, body another ": " the Tathāgata exists after death," or " the Tathāgata exists not after death ": " the Tathāgata both exists and exists not after death," or " the Tathāgata neither exists nor exists not after death." That is the reason, Vaccha, that is the cause why such divers opinions arise in the world. . . .'

BOOK XIII

CHAPTER XXXIV

KINDRED SAYINGS ON JHĀNA (OR SAMĀDHI)

§ 1 (1). *Attainment in concentration.*[1]

At Sāvatthī. . . . Then the Exalted One said:—

'There are these four, brethren, who practise the jhānas. What four?

Herein, brethren, a certain one who practises meditation is skilled in concentration, but is not skilled in the attainment thereof.

Again, brethren, a certain one who practises meditation is skilled in the attainments of concentration, but is not skilled in concentration (itself).

Again, brethren, a certain one who practises meditation is neither skilled in concentration nor skilled in the attainments thereof.

Again, brethren, a certain one who practises meditation is both skilled in concentration and skilled in the fruits thereof.

Of the four, brethren, who practise meditation, he who is both skilled in concentration and skilled in the attainments thereof,—he is the topmost, he is the best, pre-eminent, supreme, most excellent.

Just as,[2] brethren, from the cow comes milk, from milk cream, from cream butter, from butter ghee, from ghee come the skimmings of ghee, and that is reckoned the best,—even so, brethren, of these four who practise meditation he who is

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[1] *Samādhi-samāpatti.* See *Buddh. Psych. Eth.*, § 1329 *f.*, *n* 4. *Comy.*, 'the first *jhāna* has five stages, the second three. Thus he is skilled in eight in all.'

[2] *Cf. A.* ii, 95.

both skilled in concentration and skilled in the attainments thereof,—he is the topmost, he is the best, pre-eminent, supreme and most excellent.'

§ 2. *Steadfastness.*[1]

At Sāvatthī. . . .

'There are these four, brethren, who practise meditation. What four?

Herein, brethren, a certain one who practises meditation is skilled in concentration, but not skilled in steadfastness therein.

Herein, brethren, a certain one who practises meditation is skilled in steadfastness in concentration, but not skilled in concentration (itself).

Herein, brethren, a certain one who practises meditation is neither skilled in concentration nor in steadfastness in concentration.

Herein, brethren, a certain one who practises meditation is both skilled in concentration and skilled in steadfastness therein.

Of these four, brethren, who practise meditation, he who is both skilled in concentration and skilled in steadfastness therein,—he is the topmost, best, pre-eminent, supreme, most excellent.

Just as from a cow comes milk . . . and ghee, and the skimmings of ghee are reckoned the best, even so is such an one reckoned most excellent in meditation.'

§ 3 *Emerging.*[2]

(*In the same way as the above, with* 'skill in emerging' *for* 'steadfastness.')

§ 4. *Thorough.*[3]

(*The same, with* 'fully expert' *for* 'steadfastness.')

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[1] *Thiti.* See *Dhs.*, § 11 (*Buddh Psych. Eth*, § 11. *Cittassa ṭhiti saṇṭhiti avaṭṭhiti*, or 'stability, solidity, absorbed steadfastness of thought.'

[2] (*V*)*uṭṭhāna*, 'ability in rising up or emerging from the *jhāna* or breaking it up at will.' *Cf. M.* i, 302; *A.* iii, 311. *Dhs. loc. cit supra.*

[3] *Kallavā* (*kalla* is soundness or fitness in anything).

§ 5. *Object.*[1]

(*The same, with* 'skilled in the object' *for* 'steadfastness.')

§ 6. *Range.*[2]

(*The same, with* 'skilled in the range' *for* 'steadfastness.')

§ 7. *Resolve.*[3]

(*The same, with* 'skilled in resolve' *for* 'steadfastness.')

§ 8. *Zeal.*[4]

(*The same, with* 'skilled in zeal' *for* 'steadfastness.')

§ 9. *Persevering.*[5]

(*The same, with* 'skilled in perseverance.')

§ 10. *Profit.*[6]

(*The same, with* 'skilled in fitness.')

§ 11. *Steadfastness in attainment.*

(*The same, with* 'skilled in steadfastness in attainment.')

§ 12 *Emerging from attainment.*

(*The same, with* 'skilled in emerging from attainment.')

§ 13. *Ease in attainment.*[7]

(*The same, with* 'skilled in ease of attainment.')

§ 14. *Object of attainment.*

(*The same, with* 'skilled in the object of attainment.')

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[1] *Arammaṇa*, the object of concentration, *e.g.*, the *kasina* or device.

[2] *Gocaro*, the sphere or field of his exercise. *Cf. Compendium*, 206, *n.* 1. *Comy.*, *kammaṭṭhāna-gocara*

[3] *Abhinīhara* [4] *Sakkacca.*

[5] *Sātaccakārī*, one who makes continuous or keeps the concentration going.

[6] *Sappāyaŋ.* [7] *Samāpatti-kallita*

§ 15. *Range of attainment.*

(*The same, with* 'skilled in the range of attainment.')

§ 16. *Resolve for attainment.*

(*The same, with* 'skilled in resolve for attainment.')

§ 17. *Zeal for attainment.*

(*The same, with* 'skilled in zeal for attainment.')

§ 18. *Perseverance in attainment.*

(*The same, with* 'skilled in perseverance in attainment.')

§ 19. *Profiting by attainment.*[1]

('Skilled in attainment in concentration, but not profiting by concentration.')

§ 20. *Emerging from steadfastness.*

('Skilled in steadfastness in concentration, but not in emerging from concentration.')

§§ 21-27. *Steadfastness in the Object.*

(*With* (*a*) 'skilled in steadfastness in concentration, but not skilled in ease in concentration,' (*b*) 'skilled in steadfastness in concentration, but not skilled in profiting by concentration.')

§ 28. *Ease in emerging.*

(*With* (*a*) 'skilled in emerging from concentration, but not skilled in ease in concentrating,' (*b*) 'skilled in ease in concentration, but not in emerging.')

§§ 29-34. *Emerging.*

(*With* 'skilled in emerging, but not skilled in (*a*) the object of concentration, (*b*) in the range, (*c*) resolve, (*d*) zeal, (*e*) perseverance, (*f*) profit. *Then follows* :—)

'Herein, brethren, a certain one who practises meditation

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[1] *Sappāya-kārī. Comy.*, '*samādhissa sappāye upakāraka-dhamme puretuṃ.*'

makes profit by concentration, but is not skilled in emerging from it.

He is neither skilled in emerging from it nor in profiting by it.

He is both skilled in emerging from it and in profiting by it.

Of these, brethren, he who is both skilled in emerging from concentration and makes profit thereby, he is the best.'

§ 35. *Ease and Object.*

He is skilled in ease in concentration, but not in the object of concentration, or *vice versâ*, or in neither, or in both.

§§ 36-40. *Ease.*

He is skilled in ease in concentration, but (*a*) not in the range of it, (*b*) nor in resolve, (*c*) nor in zeal, (*d*) nor in perseverance, (*e*) nor in profit.

§ 41. *Object.*

He is skilled in the object of concentration but not (*a*) in the range of it.

He is skilled in the range . . . but not in the object.

He is skilled in neither . . . or in both.

Again, he is skilled in the object of concentration, but not in (*a*) resolve, (*b*) zeal, (*c*) perseverance, (*d*) profit.

§ 46. *Range and Resolve.*

He is skilled in the range of concentration, but not in resolve in it. . . resolve in . . . , but not in range. . . .

He is skilled in neither. He is skilled in both, and such an one is reckoned best.

§§ 47-49. *Range.*

He is skilled in the range of concentration, but not (*a*) in zeal for it, (*b*) or perseverance, (*c*) or profit, etc.

§ 50. *Resolve.*

He is skilled in resolve for concentration, but profits not by it. He profits by concentration, but is not skilled in resolve for it. He is neither. He is both. Such an one is reckoned the best.

§§ 51-52. *Resolve and Perseverance.*

He is skilled in resolve for concentration, but (*a*) does not persevere, and (*b*) does not profit by it.

§ 53. *Zeal and Perseverance.*

He is zealous, but does not persevere. He perseveres, but is not zealous. He is neither persevering nor zealous. He is both. Such an one is best.

§ 54. *Persevering and Profiting.*

(The four classes are:—He who perseveres in concentration, but does not profit thereby. He who profits thereby, but does not persevere in it. He who does neither. He who does both.)

'Herein, brethren, of the four who practise meditation, he who perseveres in concentration and profits thereby,—he is the topmost, best, pre-eminent, supreme, most excellent.

Just as, brethren, from the cow comes milk, from the milk cream, from cream butter, from butter ghee, from ghee the skimmings of ghee and this is reckoned best, even so, of these four who practise meditation, he who perseveres in concentration and profits thereby is reckoned the best.'

Thus spake the Exalted One, and those brethren were delighted with his words and took pleasure therein.

Thus are the fifty-five abbreviated sayings to be unfolded.

Thus ends the book of the Kindred Sayings on the groups. Its contents are these:—

The Groups, together with Rādha, View, Entrance, Origin, Corruptions, Sāriputta, Nāgas, Harpies, Gandharvas, Clouds, Vaccha and Meditation. These thirteen are in the Chapter on the Groups.

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Page 192, *in footnote: For* maccha *read* makkha